

GURU HAR RAI

GOD'S ECO FRIENDLY AMBASSADOR

*"You can repair or rebuild a shrine
but not a broken heart."*



Dr. Sukhbir Singh Kapoor OBE

D.Litt Ph.D M.Com MA (Law) FCMA FCCA CGMA
Vice Chancellor, World Sikh University, London

Mrs. Mohinder Kaur Kapoor

M.A., Department of Languages,
World Sikh University, London



Hemkunt

Guru Har Rai: God's Eco Friendly Ambassador
"You can repair or rebuild a shrine but not a broken heart."

Copyright © Authors: Dr. Sukhbir Singh Kapoor & Mohinder Kaur Kapoor

First Published 2022

ISBN: 978-93-91702-04-5

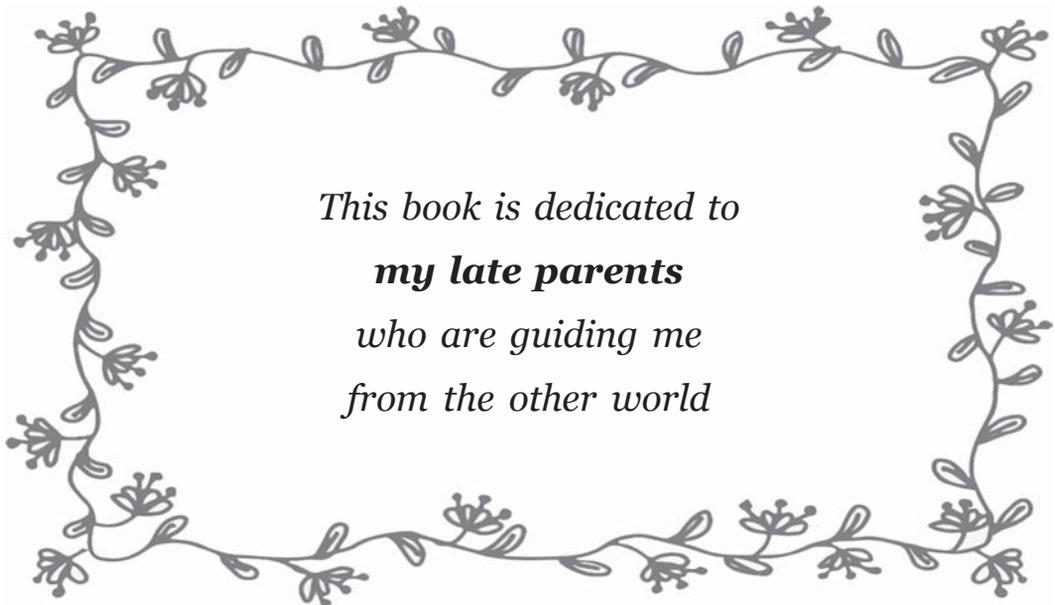
Published by:



Hemkunt Press

401, Ansals Imperial Tower
C-Block Community Centre
Naraina Vihar, New Delhi-110028 (INDIA)
Tel.: +91-11-4141-2083
E-mail: hemkuntpress@gmail.com

Printed and bound in India by
Aditya Enterprises
F-136, Punjabi Basti, Baljeet Nagar
New Delhi - 110008



This book is dedicated to
my late parents
who are guiding me
from the other world

OTHER BOOKS BY THE SAME AUTHOR

All books are in English; Gurbani text, where relevant, is both in Panjabi and English.

Year of Publication/Book List

- 2022** 1. Guru Arjan Dev: Shaheedan De Sartaaaj – A King Amongst Martyrs
2. Guru Hargobind: The Innovator of the Concept of Miri and Piri (A Brave Soldier-Prophet's Story Retold) (ISBN: 978-93-91702-03-8)
- 2020** 1. Guru Ramdas: An Embodiment of Sewa and Personification of Intelligence (ISBN: 978-81-7010-489-6)
2. Guru Tegh Bahadur: The Honour of Hindustan; Hind-Di-Chaddar
- 2019** 1. The Sikh Ardas: History and Meaning (ISBN: 978-81-7010-433-9)
2. Guru Nanak: Saviour of Humanity (ISBN: 978-81-7010-474-2)
- 2018** 1. Guru Granth Sahib: An Empirical Study Volume IV (ISBN: 978-81-7010-420-9)
- 2017** 1. An In-depth Study of Anand Sahib, A Master Composition of Guru Amardas (ISBN: 978-81-7010-417-9)
- 2016** 1. Guru Granth Sahib: An Empirical Study Volume III (ISBN: 978-81-7010-415-5)
- 2014** 1. Guru Granth Sahib: An Empirical Study Volume II (ISBN: 978-81-7010-400-1)
- 2013** 1. Japji- A Way of God Realisation (Fourth Edition)
2. Rehrassa & Kirtan Sohila- to torch to pass through the darkness of death, second edition (ISBN: 81-207-1527-6)
- 2012** 1. Epistle & Signets: Letters written, Signs and Seals of the Sikh Gurus (ISBN: 978-81-1710-390-5)
- 2011** 1. Guru Granth Sahib, An Empirical Study Volume I (First Edition) (ISBN: 978-81-1710-390-5)
2. Islam, An Introductory Study (Second Edition) (ISBN: 81-7010-386-8)
3. Sikh Religion and the Sikh People (Sixth Edition) (ISBN: 81-7010-230-8)
4. The Sikh Law Book (Second Edition) (ISBN: 81-8010-328-2)
- 2010** 1. Guru Granth Sahib, An Introductory Study (Fourth Edition)
2. Islam: An Introductory Study (Second Edition)
- 2009** 1. Hinduism—An Introductory Study (Second Edition)
2. Comparative Studies of World Religions (Fourth Edition)
- 2008** 1. The Crowning Glory of Guru Granth Sahib (ISBN: 81-7601-940-8)
2. The Last Rites—A Comparative Study of the Different Religions (ISBN: 978-81-7010-369-1)
3. The Making of the Sikh Rehatnamas (ISBN: 978-81-7010-370-7)
4. Anglo Sikh Wars (ISBN: 81-7601-945-3)
5. Sloaks of Guru Tegh Bahadur and Text of Ragamala (ISBN: 978-81-7010-371-4)
- 2007** 1. A Dynamic Look into Sukhmani Sahib (ISBN: 81-7601-558-9)
- 2006** 1. The Birds and Guru Granth Sahib (ISBN: 81-7601-772-8)
- 2005** 1. The Sikh Ideology (ISBN:81-7601-729-9)
2. Janam Sakhi Parampara (ISBN: 81-7601-700-0)
3. Hinduism - An Introductory study (ISBN: 81-7010-354-1)

- 2004** 1. The Sikh Law Book: The Law Personally handed by God to Guru Nanak (ISBN: 81-7010-328-2)
 2. Guru Granth Sahib - An Insight into its Format and Design (ISBN: 81-7010-335-5)
 3. Islam - An introduction (ISBN: 81-7010-341-X)
 4. Sui Generis Martyrdom - Martyrdom of Mata Gujri and Sahibzadas (ISBN: 81-7010-344-4)
 5. Sikhism - Guru Granth Sahib and The Sikh History (ISBN: 81-7601-6705-5)
- 2003** 1. Guru Granth Sahib - An Advance Study Volume 2 (2007 Edition) (ISBN: 81-7010-321-5)
 2. Dasam Granth - An Introductory Study (ISBN: 81-7010-325-8)
 3. Comparative Studies of World Religions. (Second Edition) (ISBN: 81-7601-790-6)
 4. Asa Di Var - An Epic the listening of which fulfils all worldly desires. (ISBN: 81-207-2653-7)
- 2002** 1. Guru Granth Sahib - An Advance Study (Volume 1) (2006 Edition) (ISBN: 81-7010-317-7)
 2. Sikh Religion and the Sikh People (Fifth Revised Edition 2007) (ISBN: 81-7010- 230-8)
 3. Sikhism - An Introduction (Second Revised and Enlarged Edition) (ISBN: 81-7610-795-1)
 4. Japji - A way of God Realisation (Third Edition)
- 2001** 1. Sikhism - 1000 Questions Answered (ISBN: 81-7010-310-X)
 2. Guru Granth Sahib, An Introductory Study (Enlarged Edition) (ISBN: 81-7010-293-6)
 3. Sikh Philosophy, Facts and Fundamentals of Sikh Religion (Second Edition) (ISBN: 81-7010-239-1)
 4. Japjee - The Sikh Morning Prayer (Illustrated Deluxe Edition) (ISBN: 81-7002-078-6)
- 2000** 1. Bhagat Bani (ISBN: 81-7010-300-2)
 2. Sikh Religion and the Sikh People (Second Edition) 'Adjudged Best Book of the Year'
- 1999** 1. Sikhism - An Introduction (ISBN: 81-7601-795-7)
 2. Saint Soldier (The Khalsa Brotherhood) (ISBN: 81-7010-285-5)
 3. Comparative Studies of World Religions (ISBN: 81-7601-790-6)
 4. The Creation of Khalsa (Edited) (ISBN: 81-7010-294-4)
 5. Japji, "A Way of God Realisation" (Second Edition) 'Adjudged One of the Best available translations in English'
- 1998/** 1. Guru Angad Dev – Life, History and Teachings
- 1997** 2. Nitnem (The Daily Sikh Prayers) (Translation in both Easy Panjabi and English) (ISBN: 81-7010-272-3)
 3. Khushi De Hanju (ਖੁਸ਼ੀ ਦੇ ਹੰਝੂ) Panjabi Poetry
- 1996** 1. The Sikh Marriage Ceremony (Anand Marriage)
 2. Baramah (The Twelve Months)
- 1995** 1. Kirtan Sohila and Ardas
 2. Gurbani - God's Word (ISBN: 81-7010-246-4)
 3. Jap Sahib, Swayas and Ardas, Master compositions of Guru Gobind Singh Ji (Translation followed by relevant Sakhis (Life Stories)) (ISBN: 81-702-1622-1)
 4. Janoon - (ਜਨੂੰਨ) Panjabi poetry
- 1994/** 1. Rehras & Kirtan Sohila "The torch to pass through the darkness of death, and the Lyric that speaks of lacerations and pangs of separation." (Translation followed by relevant Sakhis (Life Stories) (ISBN: 81-207-1527-6)
- 1993** 2. Sikh Philosophy, Facts and Fundamentals of Sikhism (First Edition)
 3. Puniya da Chand - (ਪੁਨਿਆ ਦਾ ਚੰਨ) Panjabi Poetry
- 1992/** 1. Japji (First Edition)
- 1991** 2. Sikh Religion and the Sikh People (First Edition)
- 1990** 1. Being a Sikh (ISBN:81-7010-202-2)
- 1989** 1. Ideal Man, Guru Gobind Singh's Concept of a Saint Soldier
- 1984** 1. Invasion of Golden Temple
- 1983** 1. Sikh Festivals
- 1982** 1. Sikhs & Sikhism

Contents

<i>Introduction</i>	9
1. Basic Facts of Life	11
2. Pothi Roop Kaur	14
3. Places of Domicile	16
4. Travel and Missionary Work	17
a. Doaba and Malwa (22 places)	17
b. Travel in and around Majha (13 places)	44
5. Guru Har Rai in History	73
a. Accomplishments and Activities	73
b. Aurangzeb's Vendetta against Sarmad and its effect on the Guru's Mission	74
c. Aurangzeb Summons Guru Har Rai to Come to Delhi	76
d. The Story of Ram Rai (1646-1687)	77
6. Aurangzeb, Alamgir	82
a. War of Succession	83
b. Aurangzeb's Rule and the Sikh Movement	83
c. Mughal Emperors and Sikh Gurus	84
7. A Few Important Sikhs of Guru Har Rai's Period	85
8. Achievements and Influences of Guru Har Rai	88
9. Hymns	89
10. Signets of Guru Har Rai	90
<i>Index</i>	96

Introduction

Gurbani repeatedly says that God comes to meet those whom He so chooses. When, how where and in which form He will manifest, only He decides.

Though we are given freedom to act, but our actions are always under the Divine radar. He advises us about our decisions but does not interfere when we perform our actions (karmas).

Whatsoever we think, and then pen our thoughts either as a story or a poem, is always in God's full knowledge. Sometimes, God Himself dictates and we write.

My present work has also been produced under Waheguru's direct command and direction. During completing the present manuscript, whenever I wanted to add 'Shabads' (Gurbani hymns) in my work, God guided me in my dreams and gave me specific Shabads and their references. Next morning, I added those Shabads in my story. This is how I collected 40 Shabads, which I then placed at appropriate places in my current thesis. These are the Shabads which were recited by ragi (music player) Babak and his group during the Guru's journey of the Punjab villages.

Thus, I can say with utmost confidence, that my selection of Shabads has Divine approval.

In 17 years of Guruship, Guru Har Rai spread the Naam and the Sikh values in and around Punjab with utmost zeal. His humility and modesty were his two outstanding qualities amongst many which he possessed.

I am grateful to my secretary Poonam Kapoor for her valuable advice and Dr Anne Kapoor and Dr Jaya Patil for editing and rearranging my work.

First Release: November 8, 2022
Official Release: January 23, 2023

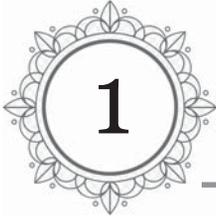
Dr. Sukhbir Singh Kapoor
London



"You can repair or rebuild a shrine but not a broken heart."



Gurdwara Kiratpur, Birthplace of Guru Har Rai.



Basic Facts of Life



GURU HAR RAI
(1630-1661)

Place of Birth	:	Kiratpur in Sheesh Mahal Sahib
Date and Year of Birth	:	16th January 1630
Parents	:	Baba Gurditta and Mata Nihal Kaur (also known as Mata Ananti)
Place and Date of Demise	:	Kiratpur, 6th October 1661
Age	:	31 years
Age, Place and Year of Anointment as 7th Guru	:	Age 14th yrs at Kiratpur, 8th March 1644
Guruship Period	:	17 years

Age and Date of Marriage : Age 10 years, 18th June 1640
Wife : Sulakhni, some historian say she was Krishan Kaur
Children : Ram Rai born in 1646, Roop Kaur 1651, and Harkrishen (Guru) born in 1656.

Some scholars give the following relationship as wives and children of Guru Har Rai

Wives : Though according to authentic historical evidence, the Guru was married to Sulakhni. Some ancient historians (Suraj Prakash) state that Guru Har Rai wed seven sisters who were the daughters of Daya Ram of Anupshar, Bulandshahr district, Uttar Pradesh. The names of Guru Har Rai's wives recorded in different chronicles are as follows:

Table of wives as recorded by different historians:

	<i>Sulakhni</i>	<i>Krishan Kaur</i>	<i>Kot Kalyani</i> **	<i>Toki</i> **	<i>Anokhi</i> **	<i>Ladiki</i> **	<i>Chand Kaur</i>	<i>Prem Kaur</i>	<i>Ram Kaur</i>
Kesar Singh Chibbar			yes						yes
Gurpranalties*		yes		yes	yes	yes	yes	yes	yes
Gurpranally 2		yes	yes	yes	yes	yes	yes	yes	
Gurpranally 3		yes	yes	yes	yes	yes	yes	yes	yes
Kavi Santokh Singh		yes	yes	yes	yes	yes	yes	yes	yes
Sarup Das Bhalla	yes								
Bhhat Vahis	yes								
Dr Gopal Singh		yes	yes						
Mehima Prakash	yes								

*Published by SGPC

Gulab Singh's Gurpranali gives eight marriages and divides wives between mistresses and their maid servants.

<i>Mistresses</i>	<i>Maid Servant</i>
Kishen Kaur	Kot Kalyani
Chand Kaur	Tokhi
Prem Kaur	Anokhi
Ram Kaur	Ladiki

Children : Gulab Singh further writes that Ram Rai was son of Kot Kalyani and Harkrishen (Guru) was son of Kishen Kaur.

Please note that the final agreement amongst scholars is that all children Ram Rai, Roop Kaur and Harkrishen were children of Mata Sulakhni, and she was the only wife of Guru Har Rai.

Children (Mother Mata Sulakhni)

- Ramrai - 1647 A.D., born in Kiratpur
- Roop Kaur - 1651 A.D., born in Kiratpur (some authors say that he was born at Nahan)
- Har Krishan - 1656 A.D. (Monday, 7th July), born in Kiratpur

Bibi Roop Kaur compiled a 559-page pothi (book) during her life time. It is preserved in the collection of books which are in Kiratpur. The pothi contains some hymns (banis) of Gurus, 33 sakhis/statements about Guru Har Rai and some Sakhis/statements about Guru Amardas and Guru Arjan.





Pothi Roop Kaur

A few sample extracts from Sakhis/Statements are as follows:

SAKHI/STATEMENT (2)

Orders are of two kinds || One Order is Mukta, and One is Amukhta || If one is in pain and remembers God he is Mukhta || If someone has all Sukh (comforts) and does not remember God then he is Amukhta || True Righteous/duty is Mukhta || Guru said pride is the ugly face || Peace is the beautiful face || 2 ||

SAKHI/STATEMENT (9)

Master has given order to focus/simran on Him || Someone asked how do I focus simran (the way of continuously remembering God) on the Master || Permitting to accept and wishing for the good of others is the way to focus on simran ||9||

SAKHI/STATEMENT (14)

A Sikh asked the Guru that those Sikhs who do not do vocal ardas and do inner ardas || O Master which ardas makes you happy || Guru spoke, O child I do listen to the outwardly-vocal ardas anyway || but I also listen to the inner ardas as well || Guru is all knowing || 14 ||

SAKHI/STATEMENT (17)

One Sikh was on his way to see the Guru, a farmer asked him where was he going || The Sikh said that he was going to see the Guru || The farmer said that he would go too || The Sikh said that it was the season for farming || Your going now was not right || The farmer replied, that he did not care what happens behind || that he could not stay back || Then the Sikh said leave your duties to someone else and that he would take him to the Guru ||

The farmer assured the Sikh that he had completely left his work with someone ॥ Thus the farmer came with the Sikh to pay respects to the Guru ॥

They came and bowed in reverence ॥ Guru spoke to the Sikh with satisfaction ॥ Seeing the farmer Guru asked him to leave ॥ Go and sit in the temple ॥ Farmer bowed in Guru's presence three times ॥ He felt an inner realisation ॥ Then he went and sat in the temple ॥ Three days passed and he was still sitting there ॥ Then on the third day the Guru asked the Sikh that where was the farmer ॥ The Sikh replied that he was sitting in the temple, as per Guru's orders ॥ That he was sitting there for the last three days, he had not eaten or drunk anything ॥ Guru in his mercy went to see him ॥ He saw Guru coming ॥ and with his hands closed together he bowed his head ॥ The Guru gave his blessings ॥ He reached the highest state ॥ Thus, if a Sikh follows Guru's words, then he will reap eternal benefits ॥ 17 ॥





Places of Domicile

KIRATPUR

- First stay - 6 years: 1630-1645;
- Second stay - 4 years: 1658-1661

NAHAN (SIRMOOR STATE)

- Lived there for 14 years: 1645-1658
- Some scholars say that he lived somewhere near present day Kasauli, east of Chandigarh in relative seclusion in a small village and not in Nahan.



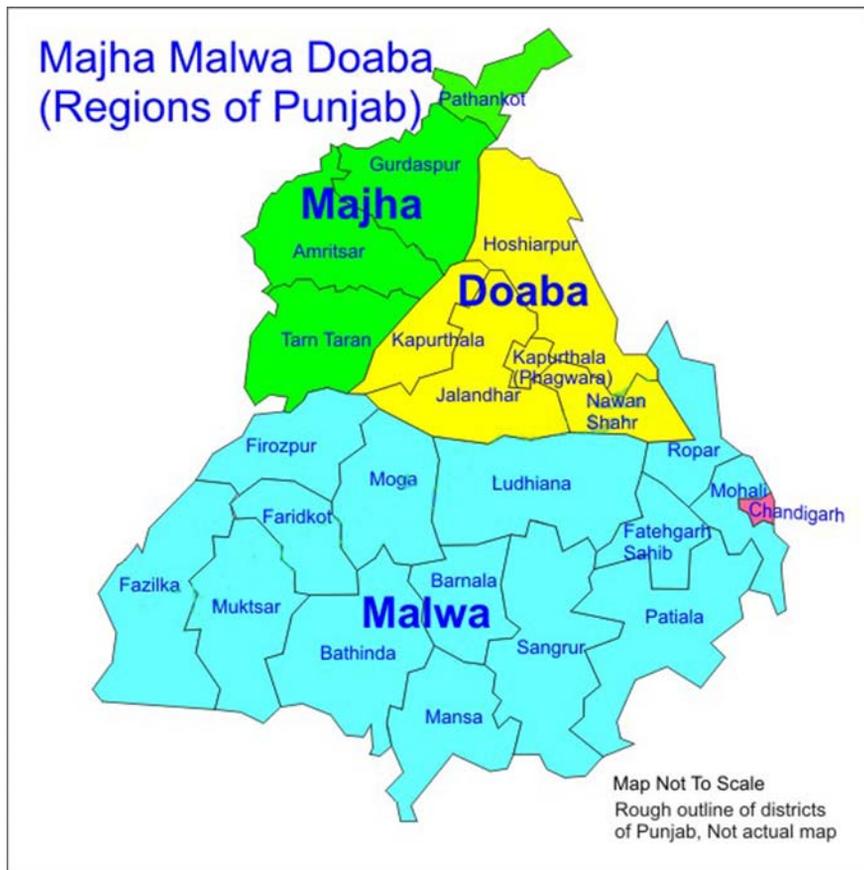


Travel and Missionary Work

A. DOABA AND MALWA: 2 YEARS (1655-1656)

Doaba: The Guru covered far and near places in Doaba to spread the message of Guru Nanak.

Malwa: For sometimes the Guru made his head-quarters in Daroli and Nathana and travelled extensively the territory of Malwa.



The Guru was successful in converting many farmers (Jats) and land- lords (zamindars) to Sikhism. He appointed a Bairagi (recluse) Bhagat Bhagwan to preach in the east, where he established many Sikh centres.

Many sangats accompanied the Guru in his journeys.

Babak, son of Satta and his wife Chitra were the main ragis to do kirtan everywhere the Guru went.

The routine of day, during journeys, was as follows:

Morning - Noon:

- Recital of Nitnem by Guru himself
- Asa di var; sung by Babak
- Selected Shabads sung by Babak and their meaning explained by the Guru himself
- Six pauris of Anand Sahib by Babak
- Ardas: by a selected few
- Guru ka langar

Evening:

- Sodar – recited by Sangat, turn by turn.
- Ardas – by a selected few
- Guru ka langar

Night time:

- Kirtan Sohila: recited jointly by the Sangat.

The rules of the holy tour were as follows:

1. All, who join-in the cavalcade will sing Gurbani as they march on.
2. The Guru-ka-langar will be prepared and served by sewadars throughout the journey. No special food from outside, for anyone, will be allowed.
3. Some essential medicines will be available, if anyone falls ill.
4. Some Sikhs trained in First-aid will always be there to help, in case of need.
5. Selected shabads from, only, Adi Granth will be recited. [Shabads included hereunder are taken, as mentioned in Divine sources.]

The important places visited during this journey of Malwa and Doaba include the following. Distance covered is about 200 miles. Time is 2 years

The Malwa is in the shape of a rough parallelogram lying by the River Sutlej in the north, Haryana in the east and the south, Rajasthan in the southwest corner, and Bahawalpur state of Pakistan in the west.

[A parallelogram, in geometry, is a simple (non-self-intersecting) quadrilateral with two pairs of parallel sides. The opposite or facing sides of a parallelogram are of equal length and the opposite angles of a parallelogram are of equal measure.]

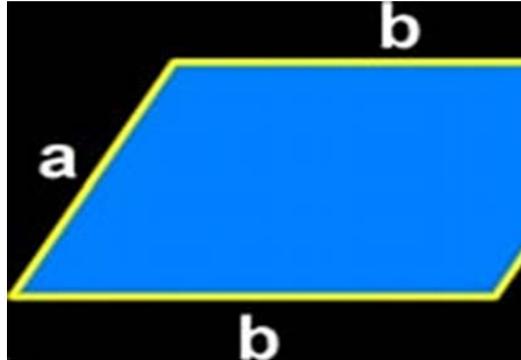


Image of a parallelogram

[Punjab is divided into three regions namely Malwa, Majha and Doaba. Malwa region of Punjab covers as many as 11 districts. The major districts under this region are Ludhiana, Bhatinda, Mohali, Sangrur and Patiala.]

Doaba also known as Bist Doab, is the region of Punjab that lies between the Beas River and the Sutlej River. The term “Doaba” or “Doab” is derived from Persian word meaning “land of two rivers”. The river Sutlej separates Doaba from the Malwa region to its south and the river Beas separates Doaba from the Majha region to its north.

[Doaba region of Punjab include districts like Jalandhar, Hoshiarpur, Nawanshahar and Kapurthala.]

1. ROPAR (RUPNAGAR)

The first place of the missionary tour after leaving Kiratpur, where the Guru camped, was Ropar. The distance between Ropar (also known as Rupnagar) and Kiratpur is about 17 miles. The elders and holy men of the area came out of the town to welcome the Guru and his convoy of devotees. The Guru stayed in Ropar for about 3 days.

The following is one of the key shabads recited, during the stay, in Ropar.



ਮਾਝ ਮਹਲਾ ੫ ॥

ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰ ਹੈ ਮੇਰਾ ਮਾਤਾ ॥

(Waheguru) You are my father, and You are my mother.

ਤੂੰ ਮੇਰਾ ਬੰਧਪੁ ਤੂੰ ਮੇਰਾ ਭ੍ਰਾਤਾ ॥

You are my love relation, and You are my brother.

ਤੂੰ ਮੇਰਾ ਰਾਖਾ ਸਭਨੀ ਥਾਈ ਤਾ ਭਉ ਕੇਹਾ ਕਾੜਾ ਜੀਉ ॥੧॥

You are my protector everywhere; why should I feel any fear or worry?

||1||

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤੁਧੁ ਪਛਾਣਾ ॥

By Your grace, I now recognise You.

ਤੂੰ ਮੇਰੀ ਓਟ ਤੂੰ ਹੈ ਮੇਰਾ ਮਾਣਾ ॥

You are my shelter, and You are my honour.

ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ਸਭੁ ਤੇਰਾ ਖੇਲੁ ਅਖਾੜਾ ਜੀਉ ॥੨॥

Without You, there is no one other; the entire universe is the arena of Your grand play. ||2||

ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ॥

You have created all beings and creatures.

ਜਿਤੁ ਜਿਤੁ ਭਾਣਾ ਤਿਤੁ ਤਿਤੁ ਲਾਏ ॥

As it pleases You, You assign tasks to one and all.

ਸਭ ਕਿਛੁ ਕੀਤਾ ਤੇਰਾ ਹੋਵੈ ਨਾਹੀ ਕਿਛੁ ਅਸਾੜਾ ਜੀਉ ॥੩॥

All events are Your doing; we can do nothing on our own. ||3||

ਨਾਮੁ ਧਿਆਇ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ॥

Meditating on the Naam, I have found great peace.

ਹਰਿ ਗੁਣ ਗਾਇ ਮੇਰਾ ਮਨੁ ਸੀਤਲਾਇਆ ॥

Singing the praises of the Master, my mind is cooled and soothed.

ਗੁਰਿ ਪੂਰੈ ਵਜੀ ਵਾਧਾਈ ਨਾਨਕ ਜਿਤਾ ਬਿਖਾੜਾ ਜੀਉ ॥੪॥੨੪॥੩੧॥

Through the perfect Guru, congratulations are pouring in-Nanak is victorious on the arduous battlefield of life ||4||24||31||

(GGS, Page 103)

2. GAR-SHANKAR AND BADDI LAHLI

From Ropar, the Guru came to Gar-Shankar and then Baddi Lahli. The local people served the Guru and the Sangat. The Guru blessed them with the title as 'Sewak Nihal'. The Gurdwara built there is also called 'Gurdwara Sewak Nihal'.

3. HARIA VELAN

When Guru Har Rai reached the outskirts of this village, he asked the sangat to camp outside the village and not to enter the village territory. Even then the village head came with his men and asked the Guru to vacate the area. He was very disrespectful. Guru Har Rai asked his sangat to keep their calm and not to engage in any sort of conflict with the village head. The village is situated about 10 miles from Gar-Shanker on the road leading to Hoshiarpur.

4. HOSHIARPUR



The next stop en-route was Hoshiarpur. The Guru stayed here for about 4 days. Many devotees of the Guru who lived there welcomed the whole sangat, and gave special honour to the Guru. The key Shabad amongst many recited here was:

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਜਿਸ ਕੇ ਸਿਰ ਉਪਰਿ ਤੂੰ ਸੁਆਮੀ ਸੇ ਦੁਖੁ ਕੈਸਾ ਪਾਵੈ ॥

When You (Waheguru) put your hand over our heads, O Master, how can, then, we suffer in pain?

ਹੇ ਮੇਰੇ ਮਾਲਕ ਪ੍ਰਭੂ! ਜਿਸ ਮਨੁੱਖ ਦੇ ਸਿਰ ਉੱਤੇ ਤੂੰ (ਹੱਥ ਰੱਖੋ) ਉਸ ਨੂੰ ਕੋਈ ਦੁੱਖ ਨਹੀਂ ਵਿਆਪਦਾ ।

ਬੋਲਿ ਨ ਜਾਣੈ ਮਾਇਆ ਮਦਿ ਮਾਤਾ ਮਰਣਾ ਚੀਤਿ ਨ ਆਵੈ ॥੧॥

The mortal beings do not know how to recite Your Name –they are intoxicated with the wine of Maya, and the thought of death does not even enter their mind.

||1||

ਉਹ ਮਨੁੱਖ ਮਾਇਆ ਦੇ ਨਸ਼ੇ ਵਿਚ ਮਸਤ ਹੋ ਕੇ ਤਾਂ ਬੋਲਣਾ ਹੀ ਨਹੀਂ ਜਾਣਦਾ, ਮੌਤ ਦਾ ਸਹਿਮ ਭੀ ਉਸ ਦੇ ਚਿੱਤ ਵਿਚ ਨਹੀਂ ਪੈਦਾ ਹੁੰਦਾ ।੧।

ਮੇਰੇ ਰਾਮ ਰਾਇ ਤੂੰ ਸੰਤਾ ਕਾ ਸੰਤ ਤੇਰੇ ॥

O my Sovereign Master, You, surely, belong to the holy people (saints), and the holy people belong to You.

ਹੇ ਮੇਰੇ ਪ੍ਰਭੂ-ਪਾਤਿਸ਼ਾਹ! ਤੂੰ (ਆਪਣੇ) ਸੰਤਾਂ ਦਾ (ਰਾਖਾ) ਹੈਂ, (ਤੇਰੇ) ਸੰਤ ਤੇਰੇ (ਆਸਰੇ ਰਹਿੰਦੇ ਹਨ) ।

ਤੇਰੇ ਸੇਵਕ ਕਉ ਭਉ ਕਿਛੁ ਨਾਹੀ ਜਮੁ ਨਹੀ ਆਵੈ ਨੇਰੇ ॥੧॥ ਰਹਾਉ॥

Your servant is not afraid of anything; the Messenger of death cannot even approach him. ||1|| rahau ||

ਹੇ ਪ੍ਰਭੂ! ਤੇਰੇ ਸੇਵਕ ਨੂੰ ਕੋਈ ਡਰ ਪੋਹ ਨਹੀਂ ਸਕਦਾ, ਮੌਤ ਦਾ ਡਰ ਉਸ ਦੇ ਨੇੜੇ ਨਹੀਂ ਢੁਕਦਾ ।੧।ਰਹਾਉ॥

ਜੋ ਤੇਰੈ ਰੰਗਿ ਰਾਤੇ ਸੁਆਮੀ ਤਿਨੁ ਕਾ ਜਨਮ ਮਰਣ ਦੁਖੁ ਨਾਸਾ ॥

Those who are attuned to Your love, O my Master, are released from the pains of birth and death.

ਹੇ ਮੇਰੇ ਮਾਲਕ! ਜੇਹੜੇ ਮਨੁੱਖ ਤੇਰੇ ਪ੍ਰੇਮ-ਰੰਗ ਵਿਚ ਰੰਗੇ ਰਹਿੰਦੇ ਹਨ, ਉਹਨਾਂ ਦਾ ਜੰਮਣ ਮਰਨ (ਦੇ ਗੋੜ) ਦਾ ਦੁੱਖ ਦੂਰ ਹੋ ਜਾਂਦਾ ਹੈ,

ਤੇਰੀ ਬਖਸ਼ ਨ ਮੇਟੈ ਕੋਈ ਸਤਿਗੁਰ ਕਾ ਦਿਲਾਸਾ ॥੨॥

And no one can erase Your blessings; the Satguru has given me this assurance.

||2||

ਉਹਨਾਂ ਨੂੰ ਗੁਰੂ ਦਾ (ਦਿੱਤਾ ਹੋਇਆ ਇਹ) ਭਰੋਸਾ (ਚੇਤੇ ਰਹਿੰਦਾ ਹੈ ਕਿ ਉਹਨਾਂ ਉਤੇ ਹੋਈ) ਤੇਰੀ ਬਖਸ਼ਿਸ਼ ਨੂੰ ਕੋਈ ਮਿਟਾ ਨਹੀਂ ਸਕਦਾ ।੨।

ਨਾਮੁ ਧਿਆਇਨਿ ਸੁਖ ਫਲ ਪਾਇਨਿ ਆਠ ਪਹਰ ਆਰਾਧਹਿ ॥

Those who meditate on the Naam, obtain the fruits of peace. Twenty-four hours a day, they worship and adore You.

ਹੇ ਪ੍ਰਭੂ! (ਤੇਰੇ ਸੰਤ ਤੇਰਾ) ਨਾਮ ਸਿਮਰਦੇ ਰਹਿੰਦੇ ਹਨ, ਆਤਮਕ ਆਨੰਦ ਮਾਣਦੇ ਰਹਿੰਦੇ ਹਨ, ਅੱਠੇ ਪਹਰ ਤੇਰਾ ਆਰਾਧਨ ਕਰਦੇ ਹਨ ।

ਤੇਰੀ ਸਰਣਿ ਤੇਰੈ ਭਰਵਾਸੈ ਪੰਚ ਦੁਸਟ ਲੈ ਸਾਧਹਿ ॥੩॥

In Your sanctuary, with Your support, they subdue the five villains (lust, anger, greed, attachment and ego). ||3||

ਤੇਰੀ ਸਰਨ ਵਿਚ ਆ ਕੇ, ਤੇਰੇ ਆਸਰੇ ਰਹਿ ਕੇ ਉਹ (ਕਾਮਾਦਿਕ) ਪੰਜੇ ਵੈਰੀਆਂ ਨੂੰ ਫੜ ਕੇ ਵੱਸ ਵਿਚ ਕਰ ਲੈਂਦੇ ਹਨ ।੩।

ਗਿਆਨੁ ਧਿਆਨੁ ਕਿਛੁ ਕਰਮੁ ਨ ਜਾਣਾ ਸਾਰ ਨ ਜਾਣਾ ਤੇਰੀ ॥

I know nothing about wisdom, meditation and good deeds; I know nothing even about Your excellence.

ਹੇ ਮੇਰੇ ਮਾਲਕ-ਪ੍ਰਭੂ! ਮੈਂ (ਭੀ) ਤੇਰੇ (ਬਖਸ਼ਿਸ਼ ਦੀ) ਕਦਰ ਨਹੀਂ ਸਾਂ ਜਾਣਦਾ, ਮੈਨੂੰ ਆਤਮਕ ਜੀਵਨ ਦੀ ਸੂਝ ਨਹੀਂ ਸੀ, ਤੇਰੇ ਚਰਨਾਂ ਵਿਚ ਸੁਰਤਿ ਟਿਕਾਣੀ ਭੀ ਨਹੀਂ ਜਾਣਦਾ ਸਾਂ, ਕਿਸੇ ਹੋਰ ਧਾਰਮਿਕ ਕੰਮ ਦੀ ਭੀ ਮੈਨੂੰ ਸੂਝ ਨਹੀਂ ਸੀ ।

ਸਭ ਤੇ ਵਡਾ ਸਤਿਗੁਰੁ ਨਾਨਕੁ ਜਿਨਿ ਕਲ ਰਾਖੀ ਮੇਰੀ ॥੪॥੧੦॥੫੭॥

Says Nanak that God is the greatest of all; He saved his (Guru Nanak) honour in this Dark Age of Kal-Yuga. ||4||10||57||

ਪਰ (ਤੇਰੀ ਮੇਹਰ ਨਾਲ) ਮੈਨੂੰ ਸਭ ਤੋਂ ਵੱਡਾ ਗੁਰੂ ਨਾਨਕ ਮਿਲ ਪਿਆ, ਜਿਸ ਨੇ ਮੇਰੀ ਲਾਜ ਰੱਖ ਲਈ (ਤੇ ਮੈਨੂੰ ਤੇਰੇ ਚਰਨਾਂ ਵਿਚ ਜੋੜ ਦਿੱਤਾ) ।੪।੧੦।੫੭।

(GGS, page 749)

5. BHUNGANI SAHIB

The Guru stayed here for 2 days and told the importance of Naam and Sewa to all.

There, he recited, inter alia, the following key Shabad:

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੫ ॥

ਅਛਲ ਛਲਾਈ ਨਹ ਛਲੈ ਨਹ ਘਾਉ ਕਟਾਰਾ ਕਰਿ ਸਕੈ ॥

The undeceivable is not deceived by deception. He cannot be wounded by any dagger.

ਜਿਉ ਸਾਹਿਬੁ ਰਾਖੈ ਤਿਉ ਰਹੈ ਇਸੁ ਲੋਭੀ ਕਾ ਜੀਉ ਟਲ ਪਲੈ ॥੧॥

As Master keeps us, so do we exist. The soul of the greedy person keeps tossing left and right ||1||

ਬਿਨੁ ਤੇਲ ਦੀਵਾ ਕਿਉ ਜਲੈ ॥੧॥ ਰਹਾਉ॥

Without the oil, how can the lamp be lit? ||1|| rahau ||

ਪੋਥੀ ਪੁਰਾਣ ਕਮਾਈਐ ॥ ਭਉ ਵਟੀ ਇਤੁ ਤਨਿ ਪਾਈਐ ॥

Let the reading of the prayer book be the oil, and let the fear of God be the wick for the lamp of this body.

ਸਚੁ ਬੁਝਣੁ ਆਣਿ ਜਲਾਈਐ ॥੨॥

Light this lamp with the understanding of Truth. ||2||

ਇਹੁ ਤੇਲੁ ਦੀਵਾ ਇਉ ਜਲੈ ॥

Use this oil to light this lamp.

ਕਰਿ ਚਾਨਣੁ ਸਾਹਿਬ ਤਉ ਮਿਲੈ ॥੧॥ ਰਹਾਉ ॥

Light it, and meet your Master. ||1|| rahau ||

ਇਤੁ ਤਨਿ ਲਾਗੈ ਬਾਣੀਆ ॥

This body is softened with the Word of the Guru's Bani (hymn);

ਸੁਖੁ ਹੋਵੈ ਸੇਵ ਕਮਾਣੀਆ ॥

You shall find peace, doing sewa (selfless service).

ਸਭ ਦੁਨੀਆ ਆਵਣ ਜਾਣੀਆ ॥੩॥

The world continues coming and going in reincarnation. ||3||

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥

In the midst of this world, do sewa,

ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥

and you shall be given a place of honour in the court of the Master.

ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥੪॥੩੩॥

Says Nanak, swing your arms in joy ||4||33||

(GGS, page 25)

6. CHAUTRA SAHIB

It is said that, here, Guru Har Rai, daily recited Guru Arjan's shabads '*Bisar gai sab tat parai*' and '*Guru mere sung sada hai nalae*' in addition to other shabads.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥

I have completely forgotten my jealousy of others,

ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

since I found the company of Saadh-Sangat (holy people) | |1| | rahau | |

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥੧॥

Now no one is my enemy, and no one is an alien. I get along with everyone with affinity. | |1| |

ਜੇ ਪ੍ਰਭ ਕੀਨੋ ਸੋ ਭਲ ਮਾਨਿਓ ਏਹ ਸੁਮਤਿ ਸਾਧੂ ਤੇ ਪਾਈ ॥੨॥

Whatever God does, I accept that as good. This is the sublime wisdom I have obtained from the holy. | |2| |

ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਏਕੈ ਪੇਖਿ ਪੇਖਿ ਨਾਨਕ ਬਿਗਸਾਈ ॥੩॥੮॥

The God is pervading in all. Gazing upon Him, beholding Him, Nanak blossoms forth in happiness. | |3| |8| |

(GGS, page 1299)

And,

ਆਸਾ ਘਰੁ ੨ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਨਿਤ ਧਿਆਈ ॥

Meditate continually on the Name of the Master within your heart.

ਸੰਗੀ ਸਾਥੀ ਸਗਲ ਤਰਾਂਈ ॥੧॥

Thus you shall save all your companions and associates as well. | |1| |

ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥

My Guru (God) is always with me, near at hand.

ਸਿਮਰਿ ਸਿਮਰਿ ਤਿਸੁ ਸਦਾ ਸਮਾਲੇ ॥੧॥ ਰਹਾਉ ॥

Meditating in remembrance Him, I cherish Him forever. | |1| | rahau | |

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥

His actions seem so sweet to me.

ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥੨॥੪੨॥੯੩॥

Nanak humbly asks for the treasure of His Naam. | |2| |42| |93| |

(GGS, page 394)

7. KARTARPUR

From Chautha Sahib, the Guru came to Kartarpur staying, enroute, in Jalandhar for a short while. At Kartpur he stayed for about 5 months. Here, he re-surfaced Gangasar well, initially built by Guru Arjan, which needed repairs. Guru Har Rai's older brother Dhirmal, whose permanent home was Kartarpur, came to meet him and was wonderstruck to see the glory and number of devotees of his younger brother.

Throughout Guru's journeys 'Babak', son of Satta and his wife Chitra did kirtan at all sites and attracted lot of local residents to hear the divine shabads. The famous shabads recited at Kartarpur include the following amongst other shabads:



Shabad 1:

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਬਿਰੁ ਘਰਿ ਬੈਸਹੁ ਹਰਿ ਜਨ ਪਿਆਰੇ ॥

Remain steady in the home of your own self, O beloved servant of the Master.

ਸਤਿਗੁਰਿ ਤੁਮਰੇ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥

The Satguru shall resolve all your affairs. ||1|| rahau ||

ਦੁਸਟ ਦੂਤ ਪਰਮੇਸਰਿ ਮਾਰੇ ॥

The transcendent Master has struck down the wicked and the evil.

ਜਨ ਕੀ ਪੈਜ ਰਖੀ ਕਰਤਾਰੇ ॥੧॥

The creator has preserved the honour of His servant ||1||

ਬਾਦਿਸਾਹ ਸਾਹ ਸਭ ਵਸਿ ਕਰਿ ਦੀਨੇ ॥
The kings and emperors are all under His power;

ਅੰਮ੍ਰਿਤ ਨਾਮ ਮਹਾ ਰਸ ਪੀਨੇ ॥੨॥
Human drink deeply of the most inspiring essence of the divine Naam | |2| |

ਨਿਰਭਉ ਹੋਇ ਭਜਹੁ ਭਗਵਾਨ ॥
Meditate fearlessly on the Master.

ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਕੀਨੇ ਦਾਨੁ ॥੩॥
Joining the Saadh Sangat, this gift is obtained. | |3| |

ਸਰਣਿ ਪਰੇ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥
Nanak has entered the sanctuary of God, the inner-knower, the searcher of hearts;

ਨਾਨਕ ਓਟ ਪਕਰੀ ਪ੍ਰਭ ਸੁਆਮੀ ॥੪॥੧੦੮॥
Nanak grasps the support of God, his eternal Master. | |4| |108| |
(GG5 page 201)

Shabad 2:

ਰਾਗੁ ਬੈਰਾੜੀ ਮਹਲਾ ੫ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੰਤ ਜਨਾ ਮਿਲਿ ਹਰਿ ਜਸੁ ਗਾਇਓ ॥
Meeting with the humble Saints, sing the praises of the Master.

ਕੋਟਿ ਜਨਮ ਕੇ ਦੁਖ ਗਵਾਇਓ ॥੧॥ ਰਹਾਉ ॥
The pains of thousand of incarnations shall be eradicated. | |1| |rahau| |

ਜੋ ਚਾਹਤ ਸੋਈ ਮਨਿ ਪਾਇਓ ॥
Whatever your mind desires, that you shall obtain.

ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਨਾਮੁ ਦਿਵਾਇਓ ॥੧॥
By His kind Mercy, the Master blesses us with His Name. | |1| |

ਸਰਬ ਸੁਖ ਹਰਿ ਨਾਮਿ ਵਡਾਈ ॥
All happiness and greatness are in the Master's Name.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਮਤਿ ਪਾਈ ॥੨॥੧॥੭॥

By Guru's grace, Nanak has gained this understanding. ||2||1||7||

(GGS, page 720)

8. KAPURTHALA

The Guru stayed here only for one day and then moved to Dalla.



The popular Shabad recited here was:

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਚਤੁਰ ਦਿਸਾ ਕੀਨੋ ਬਲੁ ਅਪਨਾ ਸਿਰ ਉਪਰਿ ਕਰੁ ਧਾਰਿਓ ॥

He has extended His power in all four directions, and placed His hand upon my head.

ਹੇ ਭਾਈ! ਜਿਸ ਪ੍ਰਭੂ ਨੇ ਚੋਹੀਂ ਪਾਸੀਂ (ਸਾਰੀ ਸਿ੍ਰਸ਼ਟੀ ਵਿਚ) ਆਪਣੀ ਕਲਾ ਵਰਤਾਈ ਹੋਈ ਹੈ, ਉਸ ਨੇ (ਆਪਣੇ ਦਾਸ ਦੇ) ਸਿਰ ਉੱਤੇ ਸਦਾ ਹੀ ਆਪਣਾ ਹੱਥ ਰੱਖਿਆ ਹੋਇਆ ਹੈ ।

ਕ੍ਰਿਪਾ ਕਟਾਖੁ ਅਵਲੋਕਨੁ ਕੀਨੋ ਦਾਸ ਕਾ ਦੁਖੁ ਬਿਦਾਰਿਓ ॥੧॥

Gazing upon me with his eye of mercy, He has dispelled the pains of His slave. ||1||

ਮੇਹਰ ਦੀ ਨਿਗਾਹ ਨਾਲ ਆਪਣੇ ਦਾਸ ਵੱਲ ਤੱਕਦਾ ਹੈ, ਤੇ, ਉਸ ਦਾ ਹਰੇਕ ਦੁੱਖ ਦੂਰ ਕਰ ਦੇਂਦਾ ਹੈ ।੧।

ਹਰਿ ਜਨ ਰਾਖੇ ਗੁਰ ਗੋਵਿੰਦ ॥

The Guru, the Master of the universe, has saved His humble servant.

ਹੇ ਭਾਈ! ਪਰਮਾਤਮਾ ਆਪਣੇ ਸੇਵਕਾਂ ਦੀ (ਸਦਾ) ਰਾਖੀ ਕਰਦਾ ਹੈ ।

ਕੰਠਿ ਲਾਇ ਅਵਗੁਣ ਸਭਿ ਮੇਟੇ ਦਇਆਲ ਪੁਰਖ ਬਖਸੰਦ ॥ ਰਹਾਉ ॥

Hugging me close in His embrace, the merciful, forgiving Master has erased all my sins. ||rahau||

ਗਲ ਨਾਲ ਲਾ ਕੇ ਦਇਆ-ਦਾ-ਘਰ ਸਰਬ-ਵਿਆਪਕ ਬਖਸ਼ਣਹਾਰ ਪ੍ਰਭੂ ਉਹਨਾਂ ਦੇ ਸਾਰੇ ਔਗੁਣ ਮਿਟਾ ਦੇਂਦਾ ਹੈ।ਰਹਾਉ।

ਜੋ ਮਾਗਹਿ ਠਾਕੁਰ ਅਪੁਨੇ ਤੇ ਸੋਈ ਸੋਈ ਦੇਵੈ ॥

Whatever I ask for from my Master, He gives that to me.

ਹੇ ਭਾਈ! ਪ੍ਰਭੂ ਦੇ ਦਾਸ ਆਪਣੇ ਪ੍ਰਭੂ ਪਾਸੋਂ ਜੋ ਕੁਝ ਮੰਗਦੇ ਹਨ ਉਹ ਉਹੀ ਕੁਝ ਉਹਨਾਂ ਨੂੰ ਦੇਂਦਾ ਹੈ ।

ਨਾਨਕ ਦਾਸੁ ਮੁਖ ਤੇ ਜੋ ਬੋਲੈ ਈਹਾ ਉਹਾ ਸਚੁ ਹੋਵੈ ॥੨॥੧੪॥੪੫॥

And whatever, even the Master's true devotee says or does, proves to be true, here and hereafter. ||2||14||45||

ਹੇ ਨਾਨਕ! (ਪ੍ਰਭੂ ਦਾ) ਸੇਵਕ ਜੋ ਕੁਝ ਮੂੰਹੋਂ ਬੋਲਦਾ ਹੈ, ਉਹ ਇਸ ਲੋਕ ਵਿਚ ਪਰਲੋਕ ਵਿਚ ਅਟੱਲ ਹੋ ਜਾਂਦਾ ਹੈ ।੨।੧੪।੪੫।

(GGS, page 681)

9. DALLA

Here, the stay was also for one day only.

10. NAKODAR / NUR MAHAL

The Guru stopped at Nakodar only for few hours and then moved to Nur Mahal.

Nur Mahal

The stay at Nur Mahal was for many days. Here, the village Chaudhary named Sood came with family and served the Guru and the Sangat until their stay in the village. The Guru blessed the couple and with time they had a son. The following Shabad was recited here by Babak:

ਪਉੜੀ ॥

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਸਰਧਾ ਪੂਰੀਐ ॥

When Waheguru (Satguru) is merciful, then all desires are fulfilled.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਨ ਕਬਹੂੰ ਝੂਰੀਐ ॥

When Waheguru is merciful, one will never grieve.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਦੁਖੁ ਨ ਜਾਣੀਐ ॥

When Waheguru is merciful, one will feel no pain.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਹਰਿ ਰੰਗੁ ਮਾਣੀਐ ॥

When Waheguru is merciful, one will enjoy His love.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਜਮ ਕਾ ਡਰੁ ਕੇਹਾ ॥

When Waheguru is merciful, then one will not fear death?

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਸਦ ਹੀ ਸੁਖੁ ਦੇਹਾ ॥

When Waheguru is merciful, one is always at peace.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਨਵ ਨਿਧਿ ਪਾਈਐ ॥

When Waheguru is merciful, the nine treasures are obtained.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਸਚਿ ਸਮਾਈਐ ॥੨੫॥

When Waheguru is merciful, one will be absorbed in the Truth of His Name.

||25||

(GGG page 149)

11. PUANDRA SAHIB

From Nur Mahal, the Guru's caravan came and halted at Puandra Sahib. The people here were very hospitable. The Guru stayed here for a few days and kept people engrossed in kirtan and katha. The shabad repeatedly recited here is as follows:

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

ਤੂ ਬੇਅੰਤੁ ਕੇ ਵਿਰਲਾ ਜਾਣੈ ॥

You are infinite our Master - only a few know this.

ਹੇ ਪ੍ਰਭੂ! ਤੇਰੇ ਗੁਣਾਂ ਦਾ ਅੰਤ ਨਹੀਂ ਪੈ ਸਕਦਾ, ਕੋਈ ਵਿਰਲਾ ਮਨੁੱਖ ਤੇਰੇ ਨਾਲ ਡੂੰਘੀ ਸਾਂਝ ਪਾਂਦਾ ਹੈ ।

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੇ ਸਬਦਿ ਪਛਾਣੈ ॥੧॥

By Guru's grace, some come to understand Waheguru through the Word of the Shabad. ||1||

ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਗੁਰੂ ਦੇ ਸਬਦ ਵਿਚ ਜੁੜ ਕੇ ਕੋਈ ਵਿਰਲਾ ਤੇਰੇ ਨਾਲ ਜਾਣ-ਪਛਾਣ ਪਾਂਦਾ ਹੈ ।੧।

ਸੇਵਕ ਕੀ ਅਰਦਾਸਿ ਪਿਆਰੇ ॥

Your servant offers this prayer, O my beloved:

ਹੇ ਪਿਆਰੇ ਪ੍ਰਭੂ! ਮੈਂ ਸੇਵਕ ਦੀ (ਤੇਰੇ ਦਰ ਤੇ) ਅਰਦਾਸ ਹੈ,

ਜਪਿ ਜੀਵਾ ਪ੍ਰਭ ਚਰਣ ਤੁਮਾਰੇ ॥੧॥ ਰਹਾਉ ॥

I live by meditating on Your feet, Oh! universal God. ||1|| rahau ||

(ਮੇਹਰ ਕਰ) ਹੇ ਪ੍ਰਭੂ! ਤੇਰੇ ਚਰਨ ਹਿਰਦੇ ਵਿਚ ਵਸਾ ਕੇ ਮੈਂ ਆਤਮਕ ਜੀਵਨ ਪ੍ਰਾਪਤ ਕਰਾਂ ।੧। ਰਹਾਉ।

ਦਇਆਲ ਪੁਰਖ ਮੇਰੇ ਪ੍ਰਭ ਦਾਤੇ ॥

O my Merciful and Almighty God, O great giver,

ਹੇ ਮੇਰੇ ਦਾਤੇ ਪ੍ਰਭੂ! ਹੇ ਦਇਆ ਦੇ ਘਰ ਅਕਾਲ ਪੁਰਖ!

ਜਿਸਹਿ ਜਨਾਵਹੁ ਤਿਨਹਿ ਤੁਮ ਜਾਤੇ ॥੨॥

he alone knows You, whom You so bless. ||2||

ਜਿਸ ਮਨੁੱਖ ਨੂੰ ਤੂੰ ਆਪ ਸੂਝ ਬਖਸ਼ਦਾ ਹੈਂ, ਉਸੇ ਨੇ ਹੀ ਤੇਰੇ ਨਾਲ ਸਾਂਝ ਪਾਈ ਹੈ ।੨।

ਸਦਾ ਸਦਾ ਜਾਈ ਬਲਿਹਾਰੀ ॥

Forever and ever, I am a sacrifice to You.

ਹੇ ਪ੍ਰਭੂ! ਮੈਂ ਸਦਾ ਹੀ ਸਦਾ ਹੀ ਤੈਥੋਂ ਸਦਕੇ ਜਾਂਦਾ ਹਾਂ ।

ਇਤ ਉਤ ਦੇਖਉ ਓਟ ਤੁਮਾਰੀ ॥੩॥

Here and hereafter, I seek Your protection. ||3||

ਇਸ ਲੋਕ ਵਿਚ ਤੇ ਪਰਲੋਕ ਵਿਚ ਮੈਂ ਤੇਰਾ ਹੀ ਆਸਰਾ ਤੱਕਦਾ ਹਾਂ ।੩।

ਮੋਹਿ ਨਿਰਗੁਣ ਗੁਣੁ ਕਿਛੁ ਨ ਜਾਤਾ ॥

I am without virtue; I know none of Your glorious virtues.

ਹੇ ਪ੍ਰਭੂ! ਮੈਂ ਗੁਣ-ਹੀਣ ਹਾਂ, ਮੈਂ ਤੇਰਾ ਗੁਣ (ਉਪਕਾਰ) ਕੁਝ ਭੀ ਨਹੀਂ ਸਾਂ ਸਮਝ ਸਕਿਆ ।

ਨਾਨਕ ਸਾਧੂ ਦੇਖਿ ਮਨੁ ਰਾਤਾ ॥੪॥੩॥

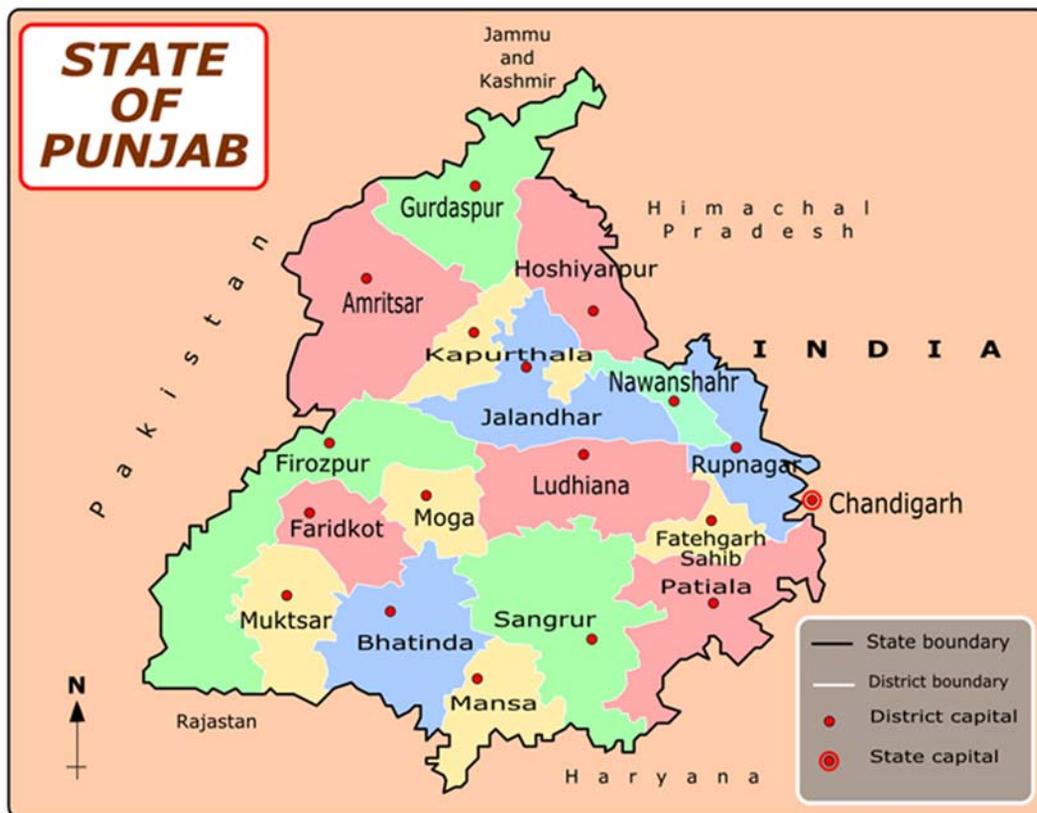
O Nanak, seeing the holy Saint, my mind is filled with Your Naam. ||4||3||

ਹੇ ਨਾਨਕ! (ਆਖ- ਹੇ ਪ੍ਰਭੂ!) ਗੁਰੂ ਦਾ ਦਰਸਨ ਕਰ ਕੇ ਮੇਰਾ ਮਨ (ਤੇਰੇ ਪ੍ਰੇਮ ਵਿਚ) ਰੰਗਿਆ ਗਿਆ ਹੈ ।੪।੩।

(GGS, page 562)

12. DROLI (MOGA)

At Droli, the Guru asked his men to complete works which were lying incomplete since the times of their built. Firstly, they completed the well started next to Mata Damodri's memorial, then they repaired and renovated the local Gurdwara. The roads leading to Gurdwara from the bus stops were also resurfaced.



The following Shabad was added to the list of shabads already recited at different sites.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਹਰਿ ਹਰਿ ਤੇਰੀ ॥

The Word of Your Bani (hymns), O Master, is like pure Nectar.

ਸੁਣਿ ਸੁਣਿ ਹੋਵੈ ਪਰਮ ਗਤਿ ਮੇਰੀ ॥

Hearing it again and again, I am elevated to the supreme heights.

ਜਲਨਿ ਬੁਝੀ ਸੀਤਲੁ ਹੋਇ ਮਨੁਆ ਸਤਿਗੁਰ ਕਾ ਦਰਸਨੁ ਪਾਏ ਜੀਉ ॥੧॥

The burning within me has been extinguished, and my mind has been cooled and soothed, by the blessed vision of the Satguru. ||1||

ਸੁਖੁ ਭਇਆ ਦੁਖੁ ਦੂਰਿ ਪਰਾਨਾ ॥

Happiness is obtained, and sorrow runs far away,

ਸੰਤ ਰਸਨ ਹਰਿ ਨਾਮੁ ਵਖਾਨਾ ॥

when the holy recite the Master's Name.

ਜਲ ਥਲ ਨੀਰਿ ਭਰੇ ਸਰ ਸੁਭਰ ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਏ ਜੀਉ ॥੨॥

The sea, the land, and the lakes are all filled with the water of the Master's Name; no place is left empty. ||2||

ਦਇਆ ਧਾਰੀ ਤਿਨਿ ਸਿਰਜਨਹਾਰੇ ॥

The Creator has showered His kindness;

ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਾਰੇ ॥

He cherishes and nurtures all beings and creatures.

ਮਿਹਰਵਾਨ ਕਿਰਪਾਲ ਦਇਆਲਾ ਸਗਲੇ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ਜੀਉ ॥੩॥

He is merciful, kind and compassionate. All are satisfied and fulfilled through Him. ||3||

ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਕੀਤੇਨੁ ਹਰਿਆ ॥

The woods, the meadows and the three worlds are rendered green.

ਕਰਣਹਾਰਿ ਖਿਨ ਭੀਤਰਿ ਕਰਿਆ ॥

The doer Waheguru of all did this in an instant.

ਗੁਰਮੁਖਿ ਨਾਨਕ ਤਿਸੈ ਅਰਾਧੇ ਮਨ ਕੀ ਆਸ ਪੁਜਾਏ ਜੀਉ ॥੪॥੨੩॥੩੦॥

As Gurmukh, Nanak meditates on the One who fulfills the desires of the mind. ||4||23||30||

(GGS, page 103)

13. ZIRA

The stoppage at Zira was most challenging. The local sangat was very excited to see the young Guru. The following Shabad was also recited alongwith the shabads mentioned above, by Babak and their meaning was explained by the Guru.

ਗਉੜੀ ॥

ਰਾਮ ਜਪਉ ਜੀਅ ਐਸੇ ਐਸੇ॥ ਧੂ ਪ੍ਰਹਿਲਾਦ ਜਪਿਓ ਹਰਿ ਜੈਸੇ ॥੧॥
Just as Dhru and Prahlaad meditated on the Master, so should you meditate
on the Master, O my soul. ||1||

ਦੀਨ ਦਇਆਲ ਭਰੋਸੇ ਤੇਰੇ ॥

O Master, merciful to the meek, I have placed my faith in You;

ਸਭੁ ਪਰਵਾਰੁ ਚੜਾਇਆ ਬੇੜੇ ॥੧॥ ਰਹਾਉ ॥

along with all my family, I have come aboard Your boat. ||1|| rahau ||

ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਹੁਕਮੁ ਮਨਾਵੈ ॥

When it is pleasing to You, then You inspire us to obey Your Command.

ਇਸ ਬੇੜੇ ਕਉ ਪਾਰਿ ਲਘਾਵੈ ॥੨॥

You cause this boat to cross over. ||2||

ਗੁਰ ਪਰਸਾਦਿ ਐਸੀ ਬੁਧਿ ਸਮਾਨੀ ॥

By Guru's grace, such understanding is infused in me;

ਚੂਕਿ ਗਈ ਫਿਰਿ ਆਵਨ ਜਾਨੀ ॥੩॥

my comings and goings in reincarnation have ended. ||3||

ਕਹੁ ਕਬੀਰ ਭਜੁ ਸਾਰਿਗਪਾਨੀ ॥

Says Kabir, meditate and vibrate upon the Master, the sustainer of the earth.

ਉਰਵਾਰਿ ਪਾਰਿ ਸਭ ਏਕੋ ਦਾਨੀ ॥੪॥੨॥੧੦॥੬੧॥

In this world, in the world beyond and everywhere, He alone is the giver.
||4||2||10||61||

(GGS, page 337)

14. KANGAR-LAKHI JUNGLE

The Guru and the Sangat were given very warm welcome by the local sangat. The place was also visited later by Guru Tegh Bahadur and Guru Gobind Singh. Many famous Sikhs belong to this place. The following Shabad was added to the list of Shabad previously recited.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਠਾਕੁਰ ਤੁਮ੍ਹ ਸਰਣਾਈ ਆਇਆ ॥

O my Master, I have come to Your sanctuary.

ਹੇ (ਮੇਰੇ) ਮਾਲਕ-ਪ੍ਰਭੂ! (ਮੈਂ) ਤੇਰੀ ਸਰਨ ਆਇਆ ਹਾਂ ।

ਉਤਰਿ ਗਇਓ ਮੇਰੇ ਮਨ ਕਾ ਸੰਸਾ ਜਬ ਤੇ ਦਰਸਨੁ ਪਾਇਆ ॥੧॥ ਰਹਾਉ ॥

The anxiety of my mind departed, when I gazed upon your blessed vision.

||1|| rahau ||

ਜਦੋਂ ਤੋਂ ਮੈਂ ਤੇਰਾ ਦਰਸਨ ਕੀਤਾ ਹੈ (ਤਦੋਂ ਤੋਂ ਹੀ) ਮੇਰੇ ਮਨ ਤੋਂ (ਹਰੇਕ) ਸਹਿਮ ਲਹਿ ਗਿਆ ਹੈ ।੧।ਰਹਾਉ।

ਅਨਬੋਲਤ ਮੇਰੀ ਬਿਰਥਾ ਜਾਨੀ ਅਪਨਾ ਨਾਮੁ ਜਪਾਇਆ ॥

You know my condition, without my speaking. You inspire me to recite Your Name.

ਹੇ (ਮੇਰੇ) ਮਾਲਕ-ਪ੍ਰਭੂ! ਤੂੰ (ਸਦਾ ਹੀ ਮੇਰੇ) ਬਿਨਾ ਬੋਲਣ ਦੇ ਮੇਰਾ ਦੁੱਖ ਸਮਝ ਲਿਆ ਹੈ, ਤੂੰ ਆਪ ਹੀ ਮੈਥੋਂ ਆਪਣਾ ਨਾਮ ਜਪਾਇਆ ਹੈ ।

ਦੁਖ ਨਾਠੇ ਸੁਖ ਸਹਜਿ ਸਮਾਏ ਅਨਦ ਅਨਦ ਗੁਣ ਗਾਇਆ ॥੧॥

My pains are gone, and I am absorbed in peace, poise and bliss, singing Your glorious praises. ||1||

ਜਦੋਂ ਤੋਂ ਬੜੇ ਆਨੰਦ ਨਾਲ ਮੈਂ ਤੇਰੇ ਗੁਣ ਗਾਂਦਾ ਹਾਂ, ਮੇਰੇ (ਸਾਰੇ) ਦੁੱਖ ਦੂਰ ਹੋ ਗਏ ਹਨ, ਸੁਖਾਂ ਵਿਚ ਆਤਮਕ ਅਡੋਲਤਾ ਵਿਚ ਮੈਂ ਮਗਨ ਰਹਿੰਦਾ ਹਾਂ ।੧।

ਬਾਹ ਪਕਰਿ ਕਢਿ ਲੀਨੇ ਅਪੁਨੇ ਗ੍ਰਿਹ ਅੰਧ ਕੂਪ ਤੇ ਮਾਇਆ ॥

Taking me by the arm, You lifted me up, out of the deep dark pit of Maya.

ਹੇ ਭਾਈ! (ਪਰਮਾਤਮਾ) ਆਪਣੇ (ਸੇਵਕਾਂ) ਦੀ ਬਾਂਹ ਫੜ ਕੇ ਉਹਨਾਂ ਨੂੰ ਮਾਇਆ ਦੇ (ਮੋਹ ਦੇ) ਅੰਨ੍ਹੇ ਖੂਹ ਵਿਚੋਂ ਅੰਨ੍ਹੇ ਘਰ ਵਿਚੋਂ ਕੱਢ ਲੈਂਦਾ ਹੈ ।

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬੰਧਨ ਕਾਟੇ ਬਿਛੁਰਤ ਆਨਿ ਮਿਲਾਇਆ ॥੨॥੫੧॥੭੪॥

Says Nanak, the Guru has broken my worldly bonds and ended my separation; He has united me with God. ||2||51||74||

ਹੇ ਨਾਨਕ! ਆਖ- ਗੁਰੂ ਨੇ (ਜਿਸ ਮਨੁੱਖ ਦੀਆਂ ਮਾਇਆ ਦੇ ਮੋਹ ਦੀਆਂ) ਫਾਹੀਆਂ ਕੱਟ ਦਿੱਤੀਆਂ, (ਪ੍ਰਭੂ-ਚਰਨਾਂ ਤੋਂ) ਵਿਛੁੜਦੇ ਉਸ ਨੂੰ ਲਿਆ ਕੇ (ਪ੍ਰਭੂ ਦੇ ਚਰਨਾਂ ਵਿਚ) ਮੇਲ ਦਿੱਤਾ ।੨।੫੧।੭੪।

(GGs, page 1218)

15. BAHBAL

The Guru stayed here for a few days. The local sangat gave the Guru a warm welcome. The shabad sung here is as follows:

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਅਉਖੀ ਘੜੀ ਨ ਦੇਖਣ ਦੇਈ ਅਪਨਾ ਬਿਰਦੁ ਸਮਾਲੇ ॥

He does not let His devotees see the difficult times; this is His innate nature.

ਹਾਥ ਦੇਇ ਰਾਖੈ ਅਪਨੇ ਕਉ ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਤਿਪਾਲੇ ॥੧॥

Giving His hand, He protects His devotee; with each and every breath, He values him (devotee). ||1||

ਪ੍ਰਭ ਸਿਉ ਲਾਗਿ ਰਹਿਓ ਮੇਰਾ ਚੀਤੁ ॥

My consciousness remains attached to God.

ਆਦਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸਦਾ ਸਹਾਈ ਧੰਨੁ ਹਮਾਰਾ ਮੀਤੁ ॥ ਰਹਾਉ ॥

In the beginning, and in the end, God is always my helper and companion; great is my friend -God. ||rahau||

ਮਨਿ ਬਿਲਾਸ ਭਏ ਸਾਹਿਬ ਕੇ ਅਚਰਜ ਦੇਖਿ ਬਡਾਈ ॥

My mind is delighted, gazing upon the marvellous, glorious greatness of the Master.

ਹਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਆਨਦ ਕਰਿ ਨਾਨਕ ਪ੍ਰਭਿ ਪੂਰਨ ਪੈਜ ਰਖਾਈ ॥੨॥੧੫॥੪੬॥

Remembering the Master in meditation, Nanak is in ecstasy; God, in His perfection, has protected and preserved his honour. ||2||15||46||

(GGS, page 682)

16. MEHRAJ

The Guru had a short stay here. The sangat was very respectful and reverential. The most sought after Shabad here was as follows:

ਤਿਲੰਗ ਮਹਲਾ ੫ ਘਰੁ ੩ ॥

ਮਿਹਰਵਾਨੁ ਸਾਹਿਬੁ ਮਿਹਰਵਾਨੁ ॥

Merciful, the Master, my Master is merciful.

ਸਾਹਿਬੁ ਮੇਰਾ ਮਿਹਰਵਾਨੁ ॥

My Master is merciful.

ਜੀਅ ਸਗਲ ਕਉ ਦੇਇ ਦਾਨੁ ॥ ਰਹਾਉ ॥

He gives His gifts to all beings. ||rahau||

ਤੂ ਕਾਹੇ ਡੋਲਹਿ ਪ੍ਰਾਣੀਆ ਤੁਧੁ ਰਾਖੈਗਾ ਸਿਰਜਣਹਾਰੁ ॥
Why do you waiver, O mortal being? The creator Master Himself shall protect you.

ਜਿਨਿ ਪੈਦਾਇਸਿ ਤੂ ਕੀਆ ਸੋਈ ਦੇਇ ਆਧਾਰੁ ॥੧॥
He who brought you in this world, will also give you nourishment. ||1||

ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ਸੋਈ ਕਰਦਾ ਸਾਰ ॥
The One who created the world, takes care of it.

ਘਟਿ ਘਟਿ ਮਾਲਕੁ ਦਿਲਾ ਕਾ ਸਚਾ ਪਰਵਦਗਾਰੁ ॥੨॥
In each and every heart and mind, the Master is the True helper. ||2||

ਕੁਦਰਤਿ ਕੀਮ ਨ ਜਾਣੀਐ ਵਡਾ ਵੇਪਰਵਾਰੁ ॥
His creative potency and His value cannot be known; He is the great and carefree Master.

ਕਰਿ ਬੰਦੇ ਤੂ ਬੰਦਗੀ ਜਿਚਰੁ ਘਟ ਮਹਿ ਸਾਹੁ ॥੩॥
O human being, meditate on the Master, as long as there is breath in your body. ||3||

ਤੂ ਸਮਰਥੁ ਅਕਥੁ ਅਗੋਚਰੁ ਜੀਉ ਪਿੰਡੁ ਤੇਰੀ ਰਾਸਿ ॥
O God, You are all-powerful, inexpressible and imperceptible; my soul and body are Your capital.

ਰਹਮ ਤੇਰੀ ਸੁਖੁ ਪਾਇਆ ਸਦਾ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ॥੪॥੩॥
By Your mercy, I find peace; this is Nanak's prayer. ||4||3||
(GGS, page 72)

17. TAKHTUPURA

The Guru stayed here for two days and many local people converted to the Sikh faith. The new Shabad added in the list of previous Shabads was as follows:

ਸਲੋਕ ਮਹਲਾ ੫ ॥

ਤੇਰਾ ਕੀਤਾ ਜਾਤੇ ਨਾਹੀ ਮੈਨੋ ਜੋਗੁ ਕੀਤੇਈ ॥

I have not appreciated what You have done for me, O! Master; You have made me meaningful and eloquent.

ਹੇ ਨਾਨਕ! (ਆਖ- ਹੇ ਪ੍ਰਭੂ!) ਮੈਂ ਤੇਰੇ ਕੀਤੇ ਉਪਕਾਰ ਦੀ ਕਦਰ ਨਹੀਂ ਸਮਝ ਸਕਦਾ, (ਉਪਕਾਰ ਦੀ ਦਾਤਿ ਸਾਂਭਣ ਲਈ) ਤੂੰ (ਆਪ ਹੀ) ਮੈਨੂੰ ਫਬਵਾਂ ਭਾਂਡਾ ਬਣਾਇਆ ਹੈ ।

ਮੈਂ ਨਿਰਗੁਣਿਆਰੇ ਕੇ ਗੁਣ ਨਾਹੀ ਆਪੇ ਤਰਸੁ ਪਇਓਈ ॥

I am unworthy - I have no virtues at all. You have taken pity on me.

ਮੈਂ ਗੁਣ-ਹੀਨ ਵਿਚ ਕੋਈ ਗੁਣ ਨਹੀਂ ਹੈ । ਤੈਨੂੰ ਆਪ ਨੂੰ ਹੀ ਮੇਰੇ ਉਤੇ ਤਰਸ ਆ ਗਿਆ ।

ਤਰਸੁ ਪਇਆ ਮਿਹਰਾਮਤਿ ਹੋਈ ਸਤਿਗੁਰੁ ਸਜਣੁ ਮਿਲਿਆ ॥

You took care of me, and blessed me with Your mercy, and I have met the Satguru, my friend.

ਹੇ ਪ੍ਰਭੂ! ਤੇਰੇ ਮਨ ਵਿਚ ਮੇਰੇ ਵਾਸਤੇ ਤਰਸ ਪੈਦਾ ਹੋਇਆ, ਮੇਰੇ ਉੱਤੇ ਤੇਰੀ ਮਿਹਰ ਹੋਈ, ਤਾਂ ਮੈਨੂੰ ਮਿੱਤਰ ਗੁਰੂ ਮਿਲ ਪਿਆ (ਤੇਰਾ ਇਹ ਉਪਕਾਰ ਭੁਲਾਇਆ ਨਹੀਂ ਜਾ ਸਕਦਾ) ।

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਤਾਂ ਜੀਵਾਂ ਤਨੁ ਮਨੁ ਥੀਵੈ ਹਰਿਆ ॥੧॥

O Nanak, if I am blessed with the Naam, now then I live, and my body and mind blossom forth. ||1||

(ਗੁਣ ਪਿਆਰੇ ਗੁਰੂ ਪਾਸੋਂ) ਜਦੋਂ ਮੈਨੂੰ (ਤੇਰਾ) ਨਾਮ ਮਿਲਦਾ ਹੈ, ਤਾਂ ਮੇਰੇ ਅੰਦਰ ਆਤਮਕ ਜੀਵਨ ਪੈਦਾ ਹੋ ਜਾਂਦਾ ਹੈ, ਮੇਰਾ ਤਨ ਮੇਰਾ ਮਨ (ਉਸ ਆਤਮਕ ਜੀਵਨ ਦੀ ਬਰਕਤਿ ਨਾਲ) ਖਿੜ ਆਉਂਦਾ ਹੈ ।੧।

(GGS, page 1429)

18. GAHIL

The Guru had a short stay over here. The sangat here was very meek and humble. The new shabad added in the list was:

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਤਾਤੀ ਵਾਉ ਨ ਲਗਈ ਪਾਰਬ੍ਰਹਮ ਸਰਣਾਈ ॥

The hot wind (difficulties) does not even touch one who is under the protection of the supreme Master.

ਚਉਗਿਰਦ ਹਮਾਰੈ ਰਾਮ ਕਾਰ ਦੁਖੁ ਲਗੈ ਨ ਭਾਈ ॥੧॥

On all four sides I am surrounded by the Master's circle of protection; pain does not afflict me, O siblings of destiny. ||1||

ਸਤਿਗੁਰੁ ਪੁਰਾ ਭੋਟਿਆ ਜਿਨਿ ਬਣਤ ਬਣਾਈ ॥

I have met the perfect Satguru, who has done this deed for me.

ਰਾਮ ਨਾਮੁ ਅਉਖਧੁ ਦੀਆ ਏਕਾ ਲਿਵ ਲਾਈ ॥੧॥ ਰਹਾਉ ॥

He has given me the medicine of the Master's Name, and I enshrine love for Him. ||1|| rahau ||

ਰਾਖਿ ਲੀਏ ਤਿਨਿ ਰਖਨਹਾਰਿ ਸਭ ਬਿਆਧਿ ਮਿਟਾਈ ॥

The saviour Master has saved me, and eradicated all my sickness.

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਭਈ ਪ੍ਰਭ ਭਏ ਸਹਾਈ ॥੨॥੧੫॥੭੯॥

Says Nanak, God has showered me with His Mercy; He has become my help and support. ||2||15||79||

(GGS, page 819)

19. BHADAUR

On the insistence of the local sangat the Guru stayed here for 3 days. The shabad which became popular here was:

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

ਧਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਦਰਸਨੁ ਕਰਣਾ ॥

Blessed is that time, when Waheguru gives His blessed Vision

ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਚਰਣਾ ॥੧॥

I am a sacrifice to the feet of the Satguru. ||1||

ਜੀਅ ਕੇ ਦਾਤੇ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ ॥

You are the creator of souls, O my beloved God.

ਮਨੁ ਜੀਵੈ ਪ੍ਰਭ ਨਾਮੁ ਚਿਤੇਰੇ ॥੧॥ ਰਹਾਉ ॥

My soul lives by reflecting upon Your Name ||1||rahau||

ਸਚੁ ਮੰਤ੍ਰੁ ਤੁਮਾਰਾ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ॥

True is Your Mantra (incantation), nectareous is Your Word.

ਸੀਤਲ ਪੁਰਖ ਦ੍ਰਿਸਟਿ ਸੁਜਾਣੀ ॥੨॥

Cooling and soothing is Your presence, all-knowing is Your gaze. ||2||

ਸਚੁ ਹੁਕਮੁ ਤੁਮਾਰਾ ਤਖਤਿ ਨਿਵਾਸੀ ॥

True is Your Command; You sit upon the eternal throne.

ਆਇ ਨ ਜਾਵੈ ਮੇਰਾ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ॥੩॥

My eternal God does not come or go. ||3||

ਤੁਮ ਮਿਹਰਵਾਨ ਦਾਸ ਹਮ ਦੀਨਾ ॥

You are the Merciful Master; I am Your humble servant.

ਨਾਨਕ ਸਾਹਿਬੁ ਭਰਪੁਰਿ ਲੀਣਾ ॥੪॥੨॥

O Nanak, God is permeating and pervading everywhere. ||4||2||

(GGS, Page 562)

20. PAHOA SAHIB

The stay here was short, the most popular Shabad, amongst many other shabads, was:

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਦਰਸਨੁ ਦੇਖਿ ਜੀਵਾ ਗੁਰ ਤੇਰਾ ॥

Gazing upon God's blessed Vision, I live.

ਹੇ ਗੁਰੂ! ਤੇਰਾ ਦਰਸਨ ਕਰ ਕੇ ਮੈਨੂੰ ਆਤਮਕ ਜੀਵਨ ਮਿਲ ਜਾਂਦਾ ਹੈ ।

ਪੂਰਨ ਕਰਮੁ ਹੋਇ ਪ੍ਰਭ ਮੇਰਾ ॥੧॥

That makes my karma perfect, O my God. ||1||

ਹੇ ਮੇਰੇ ਪ੍ਰਭੂ! ਤੇਰੀ ਪੂਰਨ ਬਖਸ਼ਿਸ਼ ਹੋਏ (ਤੇ, ਮੈਨੂੰ ਗੁਰੂ ਮਿਲ ਜਾਵੇ) ।੧।

ਇਹ ਬੇਨਤੀ ਸੁਣਿ ਪ੍ਰਭ ਮੇਰੇ ॥

Please, listen to this prayer, O my God.

ਹੇ ਮੇਰੇ ਪ੍ਰਭੂ (ਮੇਰੀ) ਇਹ ਅਰਜ਼ੋਈ ਸੁਣ,

ਦੇਹਿ ਨਾਮੁ ਕਰਿ ਅਪਣੇ ਚੇਰੇ ॥੧॥ ਰਹਾਉ ॥

Please bless me with Your Name, and make me Your disciple. ||1||rahau||

ਮੈਨੂੰ ਆਪਣਾ ਸੇਵਕ ਬਣਾ ਕੇ (ਆਪਣਾ) ਨਾਮ ਬਖਸ਼ ।੧।ਰਹਾਉ।

ਅਪਣੀ ਸਰਣਿ ਰਾਖੁ ਪ੍ਰਭ ਦਾਤੇ ॥

Please keep me under Your protection, O God, O great giver.

ਹੇ ਸਭ ਦਾਤਾਂ ਦੇਣ ਵਾਲੇ ਪ੍ਰਭੂ! ਮੈਨੂੰ ਆਪਣੀ ਸਰਨ ਵਿਚ ਰੱਖ ।

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਤੇ ॥੨॥

By Guru's grace, a few people understand this. ||2||

ਹੇ ਪ੍ਰਭੂ! ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਕਿਸੇ ਵਿਰਲੇ ਮਨੁੱਖ ਨੇ ਤੇਰੇ ਨਾਲ ਡੂੰਘੀ ਸਾਂਝ ਪਾਈ ਹੈ ।੨।

ਸੁਨਹੁ ਬਿਨਉ ਪ੍ਰਭ ਮੇਰੇ ਮੀਤਾ ॥
Please hear my prayer, O God, my friend.
ਹੇ ਮੇਰੇ ਮਿੱਤਰ ਪ੍ਰਭੂ! ਮੇਰੀ ਅਰਜ਼ੋਈ ਸੁਣ

ਚਰਣ ਕਮਲ ਵਸਹਿ ਮੇਰੈ ਚੀਤਾ ॥੩॥
May Your lotus feet abide within my consciousness. ||3||
ਸੋਹਣੇ ਚਰਨ ਮੇਰੇ ਚਿੱਤ ਵਿਚ ਵੱਸ ਪੈਣ ।੩।

ਨਾਨਕੁ ਏਕ ਕਰੈ ਅਰਦਾਸਿ ॥
Nanak makes only one prayer:
ਨਾਨਕ (ਤੇਰੇ ਦਰ ਤੇ) ਇਕ ਅਰਜ਼ ਕਰਦਾ ਹੈ ।

ਵਿਸਰੁ ਨਾਹੀ ਪੂਰਨ ਗੁਣਤਾਸਿ ॥੪॥੧੮॥੨੪॥
may I never forget You, O perfect treasure of virtue. ||4||18||24||
ਹੇ ਪੂਰਨ ਪ੍ਰਭੂ! ਸਭ ਗੁਣਾਂ ਦੇ ਖਜ਼ਾਨੇ ਪ੍ਰਭੂ! (ਕਿਰਪਾ ਕਰ, ਮੈਨੂੰ ਨਾਨਕ ਨੂੰ ਕਦੇ) ਨਾਹ ਭੁੱਲ ।੪।੧੮।੨੪।
(GGS, page 742)

21. THANESAR

The Guru and the Sangat had a very warm welcome over here. The new Shabad added to the list of the shabads already sung was:

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਗੁਰ ਜੀ ਕੇ ਦਰਸਨ ਕਉ ਬਲਿ ਜਾਉ ॥
I am a sacrifice to God's blessed vision

ਜਪਿ ਜਪਿ ਜੀਵਾ ਸਤਿਗੁਰ ਨਾਉ ॥੧॥
Reciting and meditating on the Name of the Satguru, I live. ||1||

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਗੁਰਦੇਵ ॥
O supreme Master, O perfect Guru,

ਕਰਿ ਕਿਰਪਾ ਲਾਗਉ ਤੇਰੀ ਸੇਵ ॥੧॥ ਰਹਾਉ ॥
show mercy to me, and commit me to Your service. ||1||rahau||

ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਉਰ ਧਾਰੀ ॥
I enshrine Your lotus feet within my heart.

ਮਨ ਤਨ ਧਨ ਗੁਰ ਪ੍ਰਾਨ ਅਧਾਰੀ ॥੨॥
I offer my mind, body and wealth to the Guru, the support of the breath of life. ||2||

ਸਫਲ ਜਨਮੁ ਹੋਵੈ ਪਰਵਾਣੁ ॥
My life is prosperous and fruitful and thus approved by the Master

ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ ਕਰਿ ਜਾਣੁ ॥੩॥
I know that the Guru, the supreme Master, is near me. ||3||

ਸੰਤ ਧੂਰਿ ਪਾਈਐ ਵਡਭਾਗੀ ॥
By great good fortune, I have obtained the dust of the feet of the Saints.

ਨਾਨਕ ਗੁਰ ਭੇਟਤ ਹਰਿ ਸਿਉ ਲਿਵ ਲਾਗੀ ॥੪॥੭੦॥੧੩੯॥
O Nanak, meeting the Guru, I have fallen in love with the Master.
||4||70||139||

(GGS, page 193)

22. KAKRU KA ANMB

The Guru's holy caravan stayed here for 2 days. The most sought after Shabad, here, was:

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਤਿਸੁ ਗੁਰ ਕਉ ਸਿਮਰਉ ਸਾਸਿ ਸਾਸਿ ॥
I remember the Guru with each and every breath.

ਗੁਰੁ ਮੇਰੇ ਪ੍ਰਾਣ ਸਤਿਗੁਰੁ ਮੇਰੀ ਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥
The Guru is my breath of life, the Satguru is my wealth. ||1||rahau||

ਗੁਰ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਦੇਖਿ ਜੀਵਾ ॥
Beholding the blessed Vision of the Guru, I live.

ਗੁਰ ਕੇ ਚਰਣ ਧੋਇ ਧੋਇ ਪੀਵਾ ॥੧॥
I wash the Guru's feet, and drink in this water. ||1||

ਗੁਰ ਕੀ ਰੇਣੁ ਨਿਤ ਮਜਨੁ ਕਰਉ ॥
I take my daily bath in the dust of the Guru's feet.

ਜਨਮ ਜਨਮ ਕੀ ਹਉਮੈ ਮਲੁ ਹਰਉ ॥੨॥

The egotistical filth of countless incarnations is washed off. ||2||

ਤਿਸੁ ਗੁਰ ਕਉ ਝੁਲਾਵਉ ਪਾਖਾ ॥

I wave the fan over the Guru.

ਮਹਾ ਅਗਨਿ ਤੇ ਹਾਥੁ ਦੇ ਰਾਖਾ ॥੩॥

Giving me His hand, He has saved me from the great fire. ||3||

ਤਿਸੁ ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਢੇਵਉ ਪਾਣੀ ॥

I carry water for the Guru's household;

ਜਿਸੁ ਗੁਰ ਤੇ ਅਕਲ ਗਤਿ ਜਾਣੀ ॥੪॥

from the Guru, I have learned the Way of the Master. ||4||

ਤਿਸੁ ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਪੀਸਉ ਨੀਤ ॥

I grind the corn for the Guru's household.

ਜਿਸੁ ਪਰਸਾਦਿ ਵੈਰੀ ਸਭ ਮੀਤ ॥੫॥

By His Grace, all my enemies have become friends. ||5||

ਜਿਨਿ ਗੁਰਿ ਮੇ ਕਉ ਦੀਨਾ ਜੀਉ ॥

The Guru who gave me my soul,

ਆਪੁਨਾ ਦਾਸਰਾ ਆਪੇ ਮੁਲਿ ਲੀਉ ॥੬॥

has Himself bought me, and made me His slave. ||6||

ਆਪੇ ਲਾਇਓ ਅਪਨਾ ਪਿਆਰੁ ॥

He Himself has blessed me with His love.

ਸਦਾ ਸਦਾ ਤਿਸੁ ਗੁਰ ਕਉ ਕਰੀ ਨਮਸਕਾਰੁ ॥੭॥

Forever and ever, I humbly bow to the Guru. ||7||

ਕਲਿ ਕਲੇਸ ਭੈ ਭ੍ਰਮ ਦੁਖ ਲਾਥਾ ॥

My troubles, conflicts, fears, doubts and pains have been dispelled;

ਕਹੁ ਨਾਨਕ ਮੇਰਾ ਗੁਰੁ ਸਮਰਾਥਾ ॥੮॥੯॥

says Nanak, my Guru is All-powerful. ||8||9||

(GGS, page 239)

B. TRAVEL IN AND AROUND MAJHA (1657-1659)

Distance covered was about 400 miles; Time was 3 years

Majha is a region located in the central parts of the historical Punjab region split between India and Pakistan. It extends from the banks of the river Beas, and reaches as far north as the river Jhelum. The most populous city in the area is Lahore on the Pakistani side and Amritsar on the Indian side of the border.

The Majha region of Punjab contains fourteen districts of the Pakistani province of Punjab, including the cities of Lahore, Faisalabad, Sahiwal, Gujranwala, Gujarat, and Sialkot. Four districts of Indian state of Punjab – Amritsar, Tarn Taran, Gurdaspur and Pathankot.

The people of the Majha region have been historically known for their warrior-like nature and are called the “Sword Arm of the Country”. Maharaja Ranjit Singh’s empire was also founded in the Majha region.

Though Guru Har Rai’s stay in various villages of Majha was not very long and a lot of time was spent in travelling as the conditions of roads were not very good during those days. Most of the roads were narrow and unsurfaced with pools of water here and there.

The important places of visit are as follows:

1. SAHNEWAL

The Guru stayed here only one day and then moved to the adjoining village Jaspal.

Here the new Shabad recited included the following:

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਤਿਸੁ ਗੁਰ ਕਉ ਸਿਮਰਉ ਸਾਸਿ ਸਾਸਿ ॥

I remember the Guru with each and every breath.

ਗੁਰੁ ਮੇਰੇ ਪ੍ਰਾਣ ਸਤਿਗੁਰੁ ਮੇਰੀ ਰਾਸਿ ॥੧॥ ਰਹਾਉ॥

The Guru is my breath of life, the Satguru is my wealth. ||1|| rahau ||

ਗੁਰ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਦੇਖਿ ਜੀਵਾ ॥

Beholding the blessed vision of the Guru I live.

ਗੁਰ ਕੇ ਚਰਣ ਧੋਇ ਧੋਇ ਪੀਵਾ ॥੧॥

I wash the Guru’s feet, and drink in this water. ||1||

ਗੁਰ ਕੀ ਰੇਣੁ ਨਿਤ ਮਜਨੁ ਕਰਉ ॥
I take my daily bath in the dust of the Guru's feet.

ਜਨਮ ਜਨਮ ਕੀ ਹਉਮੈ ਮਲੁ ਹਰਉ ॥੨॥
The egotistical filth of countless incarnations is washed off. ||2||

ਤਿਸੁ ਗੁਰ ਕਉ ਝੁਲਾਵਉ ਪਾਖਾ ॥
I wave the fan over the Guru.

ਮਹਾ ਅਗਨਿ ਤੇ ਹਾਥੁ ਦੇ ਰਾਖਾ ॥੩॥
Giving me His hand, He has saved me from the great fire of life ||3||

ਤਿਸੁ ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਢੋਵਉ ਪਾਣੀ ॥
I carry water for the Guru's household;

ਜਿਸੁ ਗੁਰ ਤੇ ਅਕਲ ਗਤਿ ਜਾਣੀ ॥੪॥
from the Guru, I have learned the Way of the Master. ||4||

ਤਿਸੁ ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਪੀਸਉ ਨੀਤ ॥
I grind the corn for the Guru's household.

ਜਿਸੁ ਪਰਸਾਦਿ ਵੈਰੀ ਸਭ ਮੀਤ ॥੫॥
By His Grace, all my enemies have become friends. ||5||

ਜਿਨਿ ਗੁਰਿ ਮੇ ਕਉ ਦੀਨਾ ਜੀਉ ॥
The Guru who gave me my soul,

ਆਪੁਨਾ ਦਾਸਰਾ ਆਪੇ ਮੁਲਿ ਲੀਉ ॥੬॥
has Himself bought me, and made me His slave. ||6||

ਆਪੇ ਲਾਇਓ ਅਪਨਾ ਪਿਆਰੁ ॥
He Himself has blessed me with His love.

ਸਦਾ ਸਦਾ ਤਿਸੁ ਗੁਰ ਕਉ ਕਰੀ ਨਮਸਕਾਰੁ ॥੭॥
Forever and ever, I humbly bow to the Guru. ||7||

ਕਲਿ ਕਲੇਸ ਭੈ ਭ੍ਰਮ ਦੁਖ ਲਾਥਾ ॥
My troubles, conflicts, fears, doubts and pains have been dispelled;

ਕਹੁ ਨਾਨਕ ਮੇਰਾ ਗੁਰੁ ਸਮਰਾਥਾ ॥੮॥੯॥

says Nanak, my Guru is All-powerful. ||8||9||

(GGS, page 239)

2. JASPAL

Jaspal village is famous for Guru ka langar. Once a Mughal contingent came near the village. They looked for food but failed to feed the whole group. One of the members of the contingent was Diwan Hakumat Rai, who knew about the tradition of the Sikh langar. He approached the Gurdwara Bhai (priest) and soon the langar for all of them was prepared and warmly served according to the Sikh traditions. On the recommendation of the Hakumat Rai, the Chief of the contingent then gave 2000 bigha land and one village to the Gurdwara.

The following Shabad was repeatedly recited here alongwith other shabads listed above:

ਆਸਾ ਮਹਲਾ ੧ ॥

ਜੇਤਾ ਸਬਦੁ ਸੁਰਤਿ ਧੁਨਿ ਤੇਤੀ ਜੇਤਾ ਰੂਪੁ ਕਾਇਆ ਤੇਰੀ ॥

As much as the Shabad is in the mind, so much is Your melody; as much as the form of the universe is, so much is Your body, Master.

ਤੂੰ ਆਪੇ ਰਸਨਾ ਆਪੇ ਬਸਨਾ ਅਵਰੁ ਨ ਦੂਜਾ ਕਹਉ ਮਾਈ ॥੧॥

You Yourself are the tongue, and You Yourself are the nose. Do not speak of any other, O my mother. ||1||

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥

My Master is One, only One;

ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥੧॥ ਰਹਾਉ ॥

He is the One and Only One; O siblings of destiny, He is the One alone. ||1|| rahau ||

ਆਪੇ ਮਾਰੇ ਆਪੇ ਛੋਡੈ ਆਪੇ ਲੇਵੈ ਦੇਇ ॥

He Himself kills, and He Himself emancipates; He Himself gives and takes.

ਆਪੇ ਵੇਖੈ ਆਪੇ ਵਿਗਸੈ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥੨॥

He Himself beholds, and He Himself rejoices; He Himself bestows His glance of grace. ||2||

ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੋ ਕਰਿ ਰਹਿਆ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਈ ॥

Whatever He is to do, that is what He is doing. No one else can do anything.

ਜੈਸਾ ਵਰਤੈ ਤੈਸੇ ਕਹੀਐ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ॥੩॥

As He projects Himself, so do we describe Him; this is all His glorious greatness, ||3||

ਕਲਿ ਕਲਵਾਲੀ ਮਾਇਆ ਮਦੁ ਮੀਠਾ ਮਨੁ ਮਤਵਾਲਾ ਪੀਵਤੁ ਰਹੈ ॥

The Dark Age of Kalyuga is the bottle of wine; Maya is the sweet wine, and the intoxicated mind continues to drink it in.

ਆਪੇ ਰੂਪ ਕਰੇ ਬਹੁ ਭਾਂਤੀਂ ਨਾਨਕੁ ਬਪੁੜਾ ਏਵ ਕਹੈ ॥੪॥੫॥

He Himself assumes all sorts of forms; thus Nanak speaks. ||4||5||

(GGS page 350)

3. PLAHI

Plahi is about 3 miles north from Phagwara. The village has population of 2745 as per census data of 2011, in which male population is 1457 and female population is 1288. During Guru Har Rai visit the population of Plahi was only a few hundred.

Guru Ji stayed here for one day, and the popular Shabad recited here was:

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਨਿਵਲੀ ਕਰਮ ਭੁਅੰਗਮ ਭਾਠੀ ਰੇਚਕ ਪੂਰਕ ਕੁੰਭ ਕਰੈ ॥

You may perform exercises of inner purification, and fire up the furnace of the Kundalini, inhaling and exhaling and holding the breath.

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਛੁ ਸੋਝੀ ਨਾਹੀ ਭਰਮੇ ਭੂਲਾ ਬੂਝਿ ਮਰੈ ॥

Without the Satgur, you will not understand; deluded by doubt, you shall drown and die.

ਅੰਧਾ ਭਰਿਆ ਭਰਿ ਭਰਿ ਧੋਵੈ ਅੰਤਰ ਕੀ ਮਲੁ ਕਦੇ ਨ ਲਹੈ ॥

The spiritually blind are filled with filth and pollution; they may wash, but the filth within shall never depart.

ਨਾਮ ਬਿਨਾ ਫੋਕਟ ਸਭਿ ਕਰਮਾ ਜਿਉ ਬਾਜੀਗਰੁ ਭਰਮਿ ਭੁਲੈ ॥੧॥

Without the Naam, all their actions are useless, like the magician who deceives through illusion. ||1||

ਖਟੁ ਕਰਮ ਨਾਮੁ ਨਿਰੰਜਨੁ ਸੋਈ ॥

The merits of the six religious rituals [bathing, prayers, arti, mantras, offerings to the sun and marking of the forehead] are obtained through the immaculate Naam [and no rituals are required].

ਤੂ ਗੁਣ ਸਾਗਰੁ ਅਵਗੁਣ ਮੋਹੀ ॥੧॥ ਰਹਾਉ ॥

You, O Master, are the ocean of virtue; I am so unworthy. ||1|| rahau ||

ਮਾਇਆ ਧੰਧਾ ਧਾਵਣੀ ਦੁਰਮਤਿ ਕਾਰ ਬਿਕਾਰ ॥

Running around chasing the entanglements of Maya is an evil-minded act of corruption.

ਮੂਰਖੁ ਆਪੁ ਗਣਾਇਦਾ ਬੁਝਿ ਨ ਸਕੈ ਕਾਰ ॥

The fool makes a show of his self-conceit; he does not know how to behave.

ਮਨਸਾ ਮਾਇਆ ਮੋਹਣੀ ਮਨਮੁਖ ਬੋਲ ਖੁਆਰ ॥

The self-willed manmukh is enticed by his desires for Maya; his words are useless and empty.

ਮਜਨੁ ਝੂਠਾ ਚੰਡਾਲ ਕਾ ਫੋਕਟ ਚਾਰ ਸੀਂਗਾਰ ॥੨॥

The ritual cleansings of the sinner are fraudulent; his rituals and decorations are useless and empty. ||2||

ਝੂਠੀ ਮਨ ਕੀ ਮਤਿ ਹੈ ਕਰਣੀ ਬਾਦਿ ਬਿਬਾਦੁ ॥

False is the wisdom of the mind; its actions inspire useless disputes.

ਝੂਠੇ ਵਿਚਿ ਅਹੰਕਰਣੁ ਹੈ ਖਸਮ ਨ ਪਾਵੈ ਸਾਦੁ ॥

The false are filled with egotism; they do not obtain the sublime taste of their Master.

ਬਿਨੁ ਨਾਵੈ ਹੋਰੁ ਕਮਾਵਣਾ ਫਿਕਾ ਆਵੈ ਸਾਦੁ ॥

Without the Name, whatever else they do is tasteless and dull.

ਦੁਸਟੀ ਸਭਾ ਵਿਗੁਚੀਐ ਬਿਖੁ ਵਾਤੀ ਜੀਵਣ ਬਾਦਿ ॥੩॥

Associating with their enemies, they are plundered and ruined. Their speech is poison, and their lives are useless. ||3||

ਏ ਭ੍ਰਮਿ ਭੂਲੇ ਮਰਹੁ ਨ ਕੋਈ ॥

Do not be deluded by doubt; do not invite your own death.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥
Serve the Satguru, and you shall be at peace forever.

ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥
Without the Satguru, no one is liberated.

ਆਵਹਿ ਜਾਹਿ ਮਰਹਿ ਮਰਿ ਜਾਈ ॥੪॥
They come and go in reincarnation; they die, only to be reborn and die again.

||4||

ਏਹੁ ਸਰੀਰੁ ਹੈ ਤ੍ਰੈ ਗੁਣ ਧਾਤੁ ॥
This body wanders, caught in the three dispositions (Rajas, Sattav and Tamas).

ਇਸ ਨੋ ਵਿਆਪੈ ਸੋਗ ਸੰਤਾਪੁ ॥
It is afflicted by sorrow and suffering.

ਸੋ ਸੇਵਹੁ ਜਿਸੁ ਮਾਈ ਨ ਬਾਪੁ ॥
So serve the One who has no mother or father.

ਵਿਚਹੁ ਚੁਕੈ ਤਿਸਨਾ ਅਰੁ ਆਪੁ ॥੫॥
desire and selfishness shall depart from within. ||5||

ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਸੋਈ ॥
Wherever I look, I see Him.

ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਹੋਈ ॥
Without meeting the Satguru, no one is liberated.

ਹਿਰਦੈ ਸਚੁ ਏਹ ਕਰਣੀ ਸਾਰੁ ॥
Enshrine the True One in your heart; this is the most excellent action.

ਹੋਰੁ ਸਭੁ ਪਾਖੰਡੁ ਪੂਜ ਖੁਆਰੁ ॥੬॥
All other hypocritical actions and devotions bring only ruin. ||6||

ਦੁਬਿਧਾ ਚੁਕੈ ਤਾਂ ਸਬਦੁ ਪਛਾਣੁ ॥
When one is rid of duality, then he realises the Word of the Shabad.

ਘਰਿ ਬਾਹਰਿ ਏਕੋ ਕਰਿ ਜਾਣੁ ॥
Inside and out, he knows only One Master.

ਏਹਾ ਮਤਿ ਸਬਦੁ ਹੈ ਸਾਰੁ ॥

This is the most excellent wisdom of the Shabad.

ਵਿਚਿ ਦੁਬਿਧਾ ਮਾਥੈ ਪਵੈ ਛਾਰੁ ॥੭॥

Ashes fall on the heads of those who are in duality. ||7||

ਕਰਣੀ ਕੀਰਤਿ ਗੁਰਮਤਿ ਸਾਰੁ ॥

To praise the Master through the Guru's teachings is the most excellent action.

ਸੰਤ ਸਭਾ ਗੁਣ ਗਿਆਨੁ ਬੀਚਾਰੁ ॥

In the society of the Saints, contemplate the glories of God and His spiritual wisdom.

ਮਨੁ ਮਾਰੇ ਜੀਵਤ ਮਰਿ ਜਾਣੁ ॥

Whoever subdues his mind, knows the state of being dead while yet alive.

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਪਛਾਣੁ ॥੮॥੩॥

O Nanak, by His Grace, the gracious Master is realised. ||8||3||

(GGS, page 1343)

4. PHAGWARA

These days Phagwara is a city and recently became municipal corporation in Kapurthala district in the central part of Punjab. It is located in the Doaba region.



The city is internationally recognized because a large NRI (Non-resident Indian) population belongs to this city. Currently it has a population of 97,864. During Guru Har Rai's time the population of Phagwara was about 4,000.

Here, the Guru blessed Bhai Janto and moved to Kartarpur. The stay here was only for 2 days.

The new Shabad added here was:

ਆਸਾ ਮਹਲਾ ੪ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਸੈਡਾ ਸਾਂਈ ॥

You are the true Creator, my Master.

ਜੋ ਤਉ ਭਾਵੈ ਸੋਈ ਥੀਸੀ ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

That which is pleasing to Your Will, come to pass. Whatever You give, that is what I receive. ||1|| rahau ||

ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ ॥

All are Yours; all meditate on You.

ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥

He alone, whom You bless with Your Mercy, obtains the jewel of Naam.

ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ ॥

The Gurmukhs obtain it, and the self-willed manmukhs lose it.

ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ ॥੧॥

You Yourself separate us, and You Yourself unite us. ||1||

ਤੂੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥

You are the river –we all are within You.

ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥

Other than You, there is no one at all.

ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥

All beings and creatures are your designed play.

ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ ॥੨॥

The united ones are separated, and the separated ones are re-united. ||2||

ਜਿਸ ਨੇ ਤੂ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ ॥

That humble being, whom You inspire to understand, understands;

ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥

he continually speaks and recites the glorious praises of the Master.

ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥

One who serves the Master, obtains peace.

ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥

He is easily absorbed in the Master's Name. ||3||

ਤੂ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥

You Yourself are the Creator; by Your doing, all things come to be.

ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥

Without You, there is no other at all.

ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥

You watch over the creation, and understand it.

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੧॥੫੩॥

O Nanak, the Master is revealed to the Gurmukh. ||4||1||53||

(GGS page 365)

5. KARTARPUR

The town of Kartarpur was founded by Guru Arjan when he visited the place in the year 1598.

This time the stay here, of Guru Har Rai, was very short, and there was no meeting with Dhirmal, though Dhirmal sent a Brahmin to Guru Ji asking him to revive his son who had just died. Guru Har Rai smiled and said to the Brahmin, "Go back to the person who has sent you to me. He also claims to have miraculous powers." "I personally do not interfere in the plans of the Almighty."

The new Shabad added in the list of shabads already recited at other places visited by the Guru was as follows:



ਰਾਗੁ ਮਾਝ ਚਉਪਦੇ ਘਰੁ ੧ ਮਹਲਾ ੪

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੈ ਹਰਿ ਮਨਿ ਭਾਇਆ ॥

The Name of the Master is pleasing to my mind.

ਵਡਭਾਗੀ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥

By great good fortune, I meditate on the Master's Name.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮ ਸਿਧਿ ਪਾਈ ਕੇ ਵਿਰਲਾ ਗੁਰਮਤਿ ਚਲੈ ਜੀਉ ॥੧॥

The perfect Guru has attained spiritual perfection in the Name of the Master.
How rare are those who follow the Guru's teachings. ||1||

ਮੈ ਹਰਿ ਹਰਿ ਖਰਚੁ ਲਇਆ ਬੰਨਿ ਪਲੈ ॥

I have loaded my pack with the provisions of the Name of the Master

ਮੇਰਾ ਪ੍ਰਾਣ ਸਖਾਈ ਸਦਾ ਨਾਲਿ ਚਲੈ ॥

The companion of my breath (Akalpurkh) of life shall always be with me.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਹਰਿ ਨਿਹਚਲੁ ਹਰਿ ਧਨੁ ਪਲੈ ਜੀਉ ॥੨॥

The perfect Guru has implanted the Master's Name within me. I have the imperishable treasure of the Master's Name in my heart. ||2||

ਹਰਿ ਹਰਿ ਸਜਣੁ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਰਾਇਆ ॥

The Master, is my best friend; He is my true beloved King.

ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰੇ ਪ੍ਰਾਣ ਜੀਵਾਇਆ ॥

If only someone would come and introduce me to Him, the rejuvenator of my breath of life.

ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ ਪ੍ਰੀਤਮਾ ਮੈ ਨੀਰੁ ਵਹੇ ਵਹਿ ਚਲੈ ਜੀਉ ॥੩॥

I cannot survive without seeing my beloved. My eyes are welling up with tears. ||3||

ਸਤਿਗੁਰੁ ਮਿਤ੍ਰੁ ਮੇਰਾ ਬਾਲ ਸਖਾਈ ॥

My friend, the Satguru, has been my best friend since my childhood.

ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ ਮੇਰੀ ਮਾਈ ॥

I cannot survive without seeing Him, O my mother.

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਜਨ ਨਾਨਕ ਹਰਿ ਧਨੁ ਪਲੈ ਜੀਉ ॥੪॥੧॥

O dear Master, please show Mercy to me, that I may meet the Guru. Nanak gathers and keeps the wealth of the Master's Name, safe, in his lap. ||4||1||
(GGG page 94)

6. BABA BAKALA

Here, in Bakala, the Guru met his uncle Tegh Bahadur (Guru), who was living there with his mother and maternal grandparents.



The important shabads recited here include amongst others, the following:

ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥

ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤੇ ਮਨਮੁਖ ਮੂੜੁ ਇਆਣੇ ਰਾਮ ॥

Those who do not remember the Name of the Master, O my soul - those self-willed manmukhs are foolish and ignorant.

ਜੇ ਮੋਹਿ ਮਾਇਆ ਚਿਤੁ ਲਾਇਦੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸੇ ਅੰਤਿ ਗਏ ਪਛੁਤਾਣੇ ਰਾਮ ॥

Those who attach their consciousness to emotional attachment and Maya, O my soul, depart regretfully in the end.

ਹਰਿ ਦਰਗਹ ਢੋਈ ਨਾ ਲਹਨਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੇ ਮਨਮੁਖ ਪਾਪਿ ਲੁਭਾਣੇ ਰਾਮ ॥

They find no place of rest in the court of the Master, O my soul; those self-willed manmukhs are deluded by sin.

ਜਨ ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਉਬਰੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਜਪਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ ਰਾਮ ॥੧॥

O Nanak, those who meet the Guru are saved, O my soul; reciting the Name of the Master, they are absorbed in Him. ||1||

ਸਭਿ ਜਾਇ ਮਿਲਹੁ ਸਤਿਗੁਰੁ ਕਉ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ਰਾਮ ॥

Go, everyone, and meet the Satguru; O my soul, He implants the Name of the Master within the heart.

ਹਰਿ ਜਪਦਿਆ ਖਿਨੁ ਢਿਲ ਨ ਕੀਜਈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮਤੁ ਕਿ ਜਾਪੈ ਸਾਹੁ ਆਵੈ ਕਿ ਨ ਆਵੈ ਰਾਮ ॥

Do not hesitate for an instant - meditate on the Master, O my soul; who knows whether he shall draw another breath?

ਸਾ ਵੇਲਾ ਸੇ ਮੁਰਤੁ ਸਾ ਘੜੀ ਸੇ ਮੁਹਤੁ ਸਫਲੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਤੁ ਹਰਿ ਮੇਰਾ ਚਿਤਿ ਆਵੈ ਰਾਮ ॥

That time, that moment, that instant, that second is so fruitful, O my soul, when my Master comes into my mind.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਮਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵੈ ਰਾਮ ॥੨॥

Nanak has meditated on the Naam, my soul, and now, the messenger of Death does not draw near him. ||2||

ਹਰਿ ਵੇਖੈ ਸੁਣੈ ਨਿਤੁ ਸਭੁ ਕਿਛੁ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸੇ ਡਰੈ ਜਿਨਿ ਪਾਪ ਕਮਤੇ ਰਾਮ ॥

The Master continually watches, and hears everything, O my soul; he alone is afraid, who commits sins.

ਜਿਸੁ ਅੰਤਰੁ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਨਿ ਜਨਿ ਸਭਿ ਡਰ ਸੁਟਿ ਘਤੇ ਰਾਮ ॥

One whose heart is pure within, O my soul, casts off all his fears.

ਹਰਿ ਨਿਰਭਉ ਨਾਮਿ ਪਤੀਜਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸਭਿ ਝਖ ਮਾਰਨੁ ਦੁਸਟ ਕੁਪਤੇ ਰਾਮ ॥

One who has faith in the fearless Name of the Master, O my soul - all his enemies and attackers speak against him in vain.

ਗੁਰੁ ਪੂਰਾ ਨਾਨਕਿ ਸੇਵਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਨਿ ਪੈਰੀ ਆਣਿ ਸਭਿ ਘਤੇ ਰਾਮ ॥੩॥

Nanak has served the perfect Guru, O my soul, who causes all to fall at His feet. ||3||

ਸੇ ਐਸਾ ਹਰਿ ਨਿਤ ਸੇਵੀਐ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਸਭ ਦੂ ਸਾਹਿਬੁ ਵਡਾ ਰਾਮ ॥

Serve such a Master continuously, O my soul, who is the greatest of all.

ਜਿਨੀ ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਨਾ ਨਾਹੀ ਕਿਸੈ ਦੀ ਕਿਛੁ ਚਡਾ ਰਾਮ ॥

Those who single-mindedly worship Him in adoration, O my soul, are not subservient to anyone.

ਗੁਰ ਸੇਵੀਐ ਹਰਿ ਮਹਲੁ ਪਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਝਖ ਮਾਰਨੁ ਸਭਿ ਨਿੰਦਕ ਘੰਡਾ ਰਾਮ ॥

Serving the Guru, I have obtained the mansion of the Master's presence, O my soul; all the slanderers and trouble-makers bark in vain.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਧੁਰਿ ਮਸਤਕਿ ਹਰਿ ਲਿਖਿ ਛਡਾ ਰਾਮ ॥੪॥੫॥

Nanak has meditated on the Name, O my soul; such is the pre-ordained destiny which the Master has written on his forehead. ||4||5||

(GGG page 540)

7. KHADUR SAHIB

In Khadur Sahib, the Guru stayed at the lodging of Guru Angad and gave honour to his descendents. The important shabad recited there, along with other shabads was as follows:



ਗੁਜਰੀ ਮਹਲਾ ੩ ॥

ਜੁਗ ਮਾਹਿ ਨਾਮੁ ਦੁਲੰਭੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥

It is so difficult to obtain Naam, in this age; only the Gurmukh obtains it.

ਬਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਵੇਖਹੁ ਕੇ ਵਿਉਪਾਇ ॥੧॥

Without the Name, no one is liberated; let anyone make other efforts, and see.

||1||

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥

I am a sacrifice to my Guru; I am forever a sacrifice to Him.

ਸਤਿਗੁਰ ਮਿਲਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਸਹਜੇ ਰਹੈ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

Meeting the Satguru, the Master comes to dwell in the mind, and one remains absorbed in Him. ||1|| rahau ||

ਜਾਂ ਭਉ ਪਾਏ ਆਪਣਾ ਬੈਰਾਗੁ ਉਪਜੈ ਮਨਿ ਆਇ ॥

When God instills His fear, a balanced detachment springs up in the mind.

ਬੈਰਾਗੈ ਤੇ ਹਰਿ ਪਾਈਐ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ ॥੨॥

Through this detachment, the Master is obtained, and one remains absorbed in the Master. ||2||

ਸੇਇ ਮੁਕਤ ਜਿ ਮਨੁ ਜਿਣਹਿ ਫਿਰਿ ਧਾਤੁ ਨ ਲਾਗੈ ਆਇ ॥

He alone is liberated, who conquers his mind; Maya does not stick to him again.

ਦਸਵੈ ਦੁਆਰਿ ਰਹਤ ਕਰੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਪਾਇ ॥੩॥

He dwells in the tenth-Gate, and obtains the understanding of the three worlds. ||3||

ਨਾਨਕ ਗੁਰ ਤੇ ਗੁਰੁ ਹੋਇਆ ਵੇਖਹੁ ਤਿਸ ਕੀ ਰਜਾਇ ॥

O Nanak, through the Guru, one becomes the Guru himself; behold, His wondrous Will.

ਇਹੁ ਕਾਰਣੁ ਕਰਤਾ ਕਰੇ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥੪॥੩॥੫॥

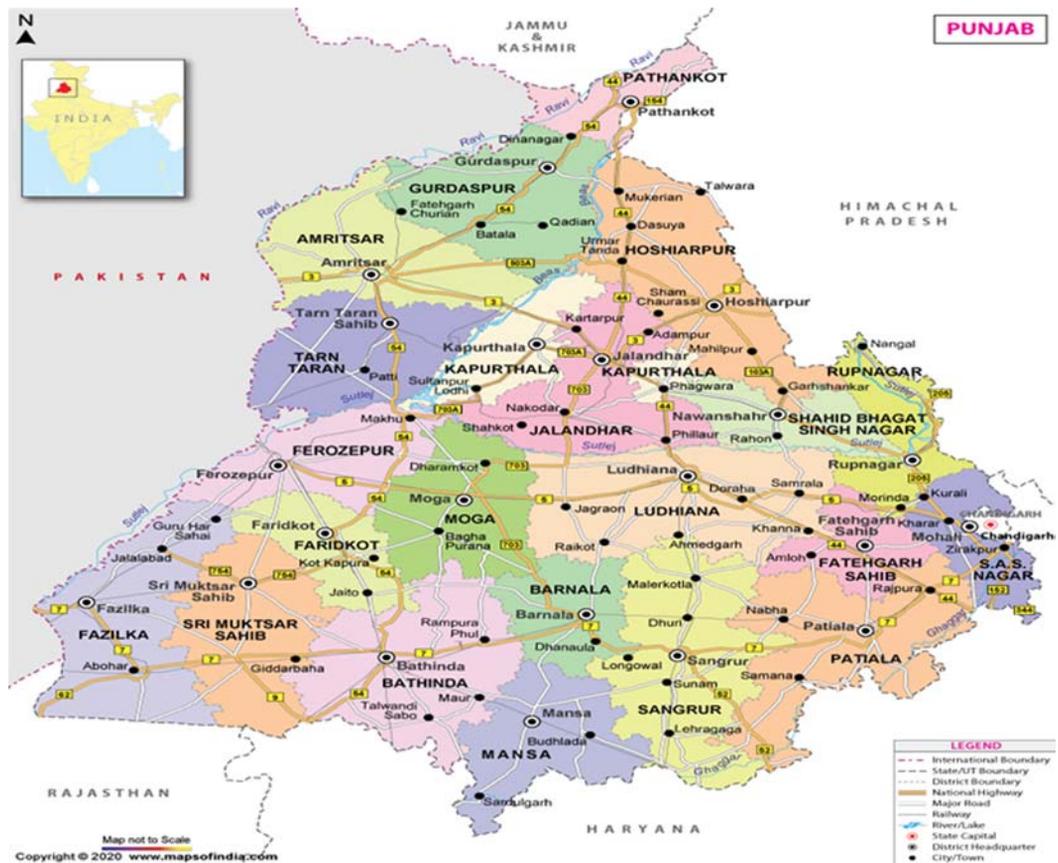
This deed was done by the Creator Master; one's light merges into His Light.

||4||3||5||

(GGs page 490)

8. GOINDVAL

When the Guru reached Goindval, he with a few members of the sangat took bath in the Boali (oblong well) and then did kirtan at the Chubara Sahib. The decedents of Guru Amardas came to meet the Guru and all met with each other with great warmth and affection.



The new Shabad added to the list of old shabads was as follows:

ਗੂਜਰੀ ਮਹਲਾ ੩ ॥

ਰਾਮ ਰਾਮ ਸਭੁ ਕੋ ਕਹੈ ਕਹਿਐ ਰਾਮੁ ਨ ਹੋਇ ॥

Everyone recites the Master's Name, Ram, Ram; but by such reciting, the Master is not obtained.

ਗੁਰ ਪਰਸਾਦੀ ਰਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਫਲੁ ਪਾਵੈ ਕੋਇ ॥੧॥

Only by Guru's Grace, the Master comes to dwell in the mind, and then, the fruits are obtained. ||1||

ਅੰਤਰਿ ਗੋਵਿੰਦ ਜਿਸੁ ਲਾਗੈ ਪ੍ਰੀਤਿ ॥

One who enshrines love for God within his mind,

ਹਰਿ ਤਿਸੁ ਕਦੇ ਨ ਵੀਸਰੈ ਹਰਿ ਹਰਿ ਕਰਹਿ ਸਦਾ ਮਨਿ ਚੀਤਿ ॥੧॥ ਰਹਾਉ ॥

never forgets the Master; he continually recites the Master's Name, in his conscious mind. ||1|| rahau ||

ਹਿਰਦੈ ਜਿਨ੍ ਕੈ ਕਪਟੁ ਵਸੈ ਬਾਹਰਹੁ ਸੰਤ ਕਹਾਹਿ ॥

Those whose hearts are filled with hypocrisy; and are called saints only for their outward show

ਤ੍ਰਿਸਨਾ ਮੂਲਿ ਨ ਚੁਕਈ ਅੰਤਿ ਗਏ ਪਛੁਤਾਹਿ ॥੨॥

their desires are never satisfied, and they depart grieving in the end. ||2||

ਅਨੇਕ ਤੀਰਥ ਜੇ ਜਤਨ ਕਰੈ ਤਾ ਅੰਤਰ ਕੀ ਹਉਮੈ ਕਦੇ ਨ ਜਾਇ ॥

Although one may bathe at many places of pilgrimage, still, his ego never departs.

ਜਿਸੁ ਨਰ ਕੀ ਦੁਬਿਧਾ ਨ ਜਾਇ ਧਰਮ ਰਾਇ ਤਿਸੁ ਚੇਇ ਸਜਾਇ ॥੩॥

That man, whose sense of duality does not depart - the righteous Judge of Dharma shall punish him. ||3||

ਕਰਮੁ ਹੋਵੈ ਸੋਈ ਜਨੁ ਪਾਏ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਈ ॥

That humble being, unto whom God showers His Mercy, gets His audience; how few are the Gurmukhs who understand Him.

ਨਾਨਕ ਵਿਚਹੁ ਹਉਮੈ ਮਾਰੇ ਤਾਂ ਹਰਿ ਭੇਟੈ ਸੋਈ ॥੪॥੪॥੬॥

O Nanak, if one conquers his ego within, then he comes to meet the Master. ||4||4||6||

(GGS page 491)

9. AMRITSAR

It is stated in many religious books that after Guru Hargobind no Sikh Guru went to Amritsar to pay homage in Harimandir, except Guru Tegh Bahadur, who too was refused entry to go in the sanctum sanctorum to pay obeisance.

But, a few sources mention Guru Har Rai's visit to Amritsar and Harimandir Sahib. Harji, the grandson of Prithi Chand was in occupation of Harimandir at that time, but he hurriedly left the place and went to a nearby place called Hey Hari. May be, he was scared to face the Guru Har Rai, Guru Har Rai stayed there for about 4 days and then went to Lahore.



The new Shabad recited here along with other shabads was as follows:

ਰਾਗੁ ਆਸਾ ਘਰੁ ੨ ਮਹਲਾ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਦਰਸਨੁ ਪਾਵੈ ਵਡਭਾਗਿ ॥

The meeting of the Master is obtained by great good fortune.

ਗੁਰ ਕੈ ਸਬਦਿ ਸਚੈ ਬੈਰਾਗਿ ॥

Through the Guru's Shabad, true detachment is obtained.

ਖਟੁ ਦਰਸਨੁ ਵਰਤੈ ਵਰਤਾਰਾ ॥

The six systems of philosophy are universal,

ਗੁਰ ਕਾ ਦਰਸਨੁ ਅਗਮ ਅਪਾਰਾ ॥੧॥

but the meeting with Guru is profound and unequalled. ||1||

ਗੁਰ ਕੈ ਦਰਸਨਿ ਮੁਕਤਿ ਗਤਿ ਹੋਇ ॥

The meeting with Guru is the way to liberation.

ਸਾਚਾ ਆਪਿ ਵਸੈ ਮਨਿ ਸੋਇ ॥੧॥ ਰਹਾਉ॥

Then the True Master Himself comes to dwell in the mind ||1|| rahau ||

ਗੁਰ ਦਰਸਨਿ ਉਧਰੈ ਸੰਸਾਰਾ ॥

Through the Guru's manifestation, the world is saved,

ਜੇ ਕੇ ਲਾਏ ਭਾਉ ਪਿਆਰਾ ॥

if it is embraced with love and affection.

ਭਾਉ ਪਿਆਰਾ ਲਾਏ ਵਿਰਲਾ ਕੋਇ ॥

How rare is that person who truly loves the Guru's Way.

ਗੁਰ ਕੈ ਦਰਸਨਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੨॥

Through the meeting with the Guru, everlasting peace is obtained. ||2||

ਗੁਰ ਕੈ ਦਰਸਨਿ ਮੋਖ ਦੁਆਰੁ ॥

Through the Guru's darshan (vision, manifestation), the door of salvation is obtained.

ਸਤਿਗੁਰੁ ਸੇਵੈ ਪਰਵਾਰ ਸਾਧਾਰੁ ॥

Serving the Satguru, one's family is saved.

ਨਿਗੁਰੇ ਕਉ ਗਤਿ ਕਾਈ ਨਾਹੀ ॥

There is no salvation for those who have no Guru.

ਅਵਗਣਿ ਮੁਠੇ ਚੋਟਾ ਖਾਹੀ ॥੩॥

Lured by worthless sins, they are struck down. ||3||

ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਖੁ ਸਾਂਤਿ ਸਰੀਰ ॥

Through the Shabad, the body finds peace and tranquility.

ਗੁਰਮੁਖਿ ਤਾ ਕਉ ਲਗੈ ਨ ਪੀਰ ॥

The Gurmukh is not afflicted by pain.

ਜਮਕਾਲੁ ਤਿਸੁ ਨੇਤਿ ਨ ਆਵੈ ॥

The Messenger of death does not come near him.

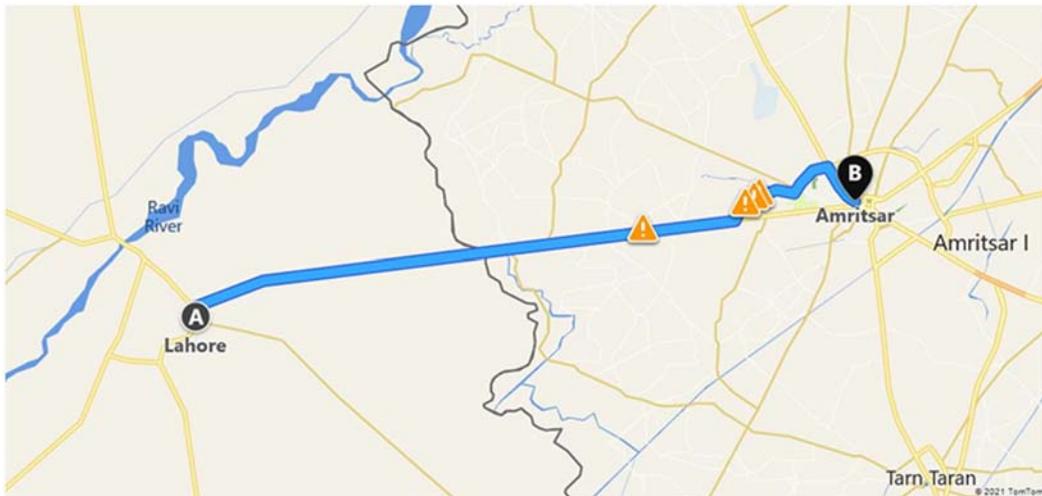
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਵੈ ॥੪॥੧॥੪੦॥

O Nanak, the Gurmukh is absorbed in the True Master. ||4||1||40||

(GGS page 360)

10. LAHORE

Guru Har Rai came here to pay homage to Guru Ramdas and visited his birth place in Chuna Mandi.



Distance: 33 miles

The different shabads recited here included the following:

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ਘਰੁ ੨ ਚਉਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਇਹੁ ਧਨੁ ਅਖੁਟੁ ਨ ਨਿਖੁਟੈ ਨ ਜਾਇ ॥

This (Naam, Shabad) wealth is inexhaustible. It shall never be exhausted, and it shall never be lost.

ਹੇ ਭਾਈ! ਇਹ ਨਾਮ-ਖਜ਼ਾਨਾ ਕਦੇ ਮੁੱਕਣ ਵਾਲਾ ਨਹੀਂ, ਨਾਹ ਇਹ (ਖਰਚਿਆਂ) ਮੁੱਕਦਾ ਹੈ, ਨਾਹ ਇਹ ਗਵਾਚਦਾ ਹੈ।

ਪੂਰੈ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਇ ॥
The perfect Satguru has revealed it to me.
ਪੂਰੇ ਗੁਰੂ ਨੇ ਵਿਖਾ ਦਿੱਤੀ ਹੈ ।

ਅਪੁਨੇ ਸਤਿਗੁਰ ਕਉ ਸਦ ਬਲਿ ਜਾਈ ॥
I am forever a sacrifice to my Satguru.
ਮੈਂ ਆਪਣੇ ਗੁਰੂ ਤੋਂ ਸਦਾ ਸਦਕੇ ਜਾਂਦਾ ਹਾਂ,

ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਮੰਨਿ ਵਸਾਈ ॥੧॥
By Guru's grace, I have enshrined the Master within my mind. ||1||
ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਪਰਮਾਤਮਾ (ਦਾ ਨਾਮ-ਧਨ ਆਪਣੇ) ਮਨ ਵਿਚ ਵਸਾਂਦਾ ਹਾਂ ।੧।

ਸੇ ਧਨਵੰਤ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਇ ॥
They alone are wealthy, who lovingly attune themselves to the Master's
Name.
ਉਹ ਮਨੁੱਖ ਪਰਮਾਤਮਾ ਦੇ ਨਾਮ ਵਿਚ ਸੁਰਤਿ ਜੋੜ ਕੇ (ਆਤਮਕ ਜੀਵਨ ਦੇ) ਸ਼ਾਹ ਬਣ ਗਏ ।

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਧਨੁ ਪਰਗਾਸਿਆ ਹਰਿ ਕਿਰਪਾ ਤੇ ਵਸੈ ਮਨਿ ਆਇ ॥ਰਹਾਉ॥
The perfect Guru has revealed to me the Master's treasure; by the Master's
grace, it has come to abide in my mind. ||rahau||
ਹੇ ਭਾਈ! ਇਹ ਨਾਮ-ਧਨ ਪਰਮਾਤਮਾ ਦੀ ਕਿਰਪਾ ਨਾਲ ਮਨ ਵਿਚ ਆ ਕੇ ਵੱਸਦਾ ਹੈ ।ਰਹਾਉ।

ਅਵਗੁਣ ਕਾਟਿ ਗੁਣ ਰਿਦੈ ਸਮਾਇ ॥
I am now rid of my demerits, and my heart is filled with merit and virtue.
ਔਗੁਣ ਦੂਰ ਕਰ ਕੇ ਪਰਮਾਤਮਾ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ (ਉਸ ਦੇ) ਹਿਰਦੇ ਵਿਚ ਵਸਾ ਦੇਂਦਾ ਹੈ ।

ਪੂਰੇ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥
By Guru's grace, I now dwell in celestial peace.
ਪੂਰੇ ਗੁਰੂ ਨੇ ਪਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦਾ ਧਨ ਪਰਗਟ ਕਰ ਦਿੱਤਾ,

ਪੂਰੇ ਗੁਰ ਕੀ ਸਾਚੀ ਬਾਣੀ ॥
True is the Word of the perfect Guru's hymns.
ਪੂਰੇ ਗੁਰੂ ਦੀ (ਉਚਾਰੀ ਹੋਈ) ਸਦਾ-ਥਿਰ ਪ੍ਰਭੂ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਵਾਲੀ ਬਾਣੀ (ਮਨੁੱਖ ਦੇ) ਮਨ ਵਿਚ ਆਤਮਕ
ਹੁਲਾਰੇ ਪੈਦਾ ਕਰਦੀ ਹੈ ।

ਸੁਖ ਮਨ ਅੰਤਰਿ ਸਹਜਿ ਸਮਾਣੀ ॥੨॥
It brings peace to the mind, and celestial peace is absorbed within. ||2||
ਆਤਮਕ ਅਡੋਲਤਾ ਵਿਚ ਸਮਾਈ ਹੋਈ ਰਹਿੰਦੀ ਹੈ ।੨।

ਏਕੁ ਅਚਰਜੁ ਜਨ ਦੇਖਹੁ ਭਾਈ ॥

O my humble brethren of destiny, behold this strange and wonderful thing:
ਹੇ ਭਾਈ ਜਨੋ! ਇਕ ਹੈਰਾਨ ਕਰਨ ਵਾਲਾ ਤਮਾਸ਼ਾ ਵੇਖੋ ।

ਦੁਬਿਧਾ ਮਾਰਿ ਹਰਿ ਮੰਨਿ ਵਸਾਈ ॥

duality is overcome, and the Master dwells within mind.
ਤੇਰ-ਮੇਰ ਮਿਟਾ ਕੇ ਪਰਮਾਤਮਾ (ਦਾ ਨਾਮ ਉਸ ਦੇ) ਮਨ ਵਿਚ ਵਸਾ ਦੋਂਦਾ ਹੈ ।

ਨਾਮੁ ਅਮੋਲਕੁ ਨ ਪਾਇਆ ਜਾਇ ॥

The Naam, is priceless; it cannot be bought or taken.
ਹੇ ਭਾਈ! ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਅਮੋਲਕ ਹੈ, (ਕਿਸੇ ਭੀ ਦੁਨਿਆਵੀ ਕੀਮਤ ਨਾਲ) ਨਹੀਂ ਮਿਲ ਸਕਦਾ ।

ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਇ ॥੩॥

By Guru's grace, it comes to abide in the mind. ||3||
ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਮਨ ਵਿਚ ਆ ਵੱਸਦਾ ਹੈ ।੩।

ਸਭ ਮਹਿ ਵਸੈ ਪ੍ਰਭੁ ਏਕੋ ਸੋਇ ॥

There is only One God, abiding within all.
ਪਰਮਾਤਮਾ ਆਪ ਹੀ ਸਭ ਵਿਚ ਵੱਸਦਾ ਹੈ,

ਗੁਰਮਤੀ ਘਟਿ ਪਰਗਟੁ ਹੋਇ ॥

Through the Guru's teachings, He is revealed in the heart.
ਗੁਰੂ ਦੀ ਮਤਿ ਉਤੇ ਤੁਰਿਆਂ ਹੀ (ਮਨੁੱਖ ਦੇ) ਹਿਰਦੇ ਵਿਚ ਪਰਗਟ ਹੁੰਦਾ ਹੈ ।

ਸਹਜੇ ਜਿਨਿ ਪ੍ਰਭੁ ਜਾਣਿ ਪਛਾਣਿਆ ॥

One who intuitively knows and realises God,
ਆਤਮਕ ਅਡੋਲਤਾ ਵਿਚ ਟਿਕ ਕੇ ਜਿਸ ਮਨੁੱਖ ਨੇ ਪ੍ਰਭੂ ਨਾਲ ਡੂੰਘੀ ਸਾਂਝ ਪਾ ਕੇ (ਉਸ ਨੂੰ ਆਪਣੇ ਅੰਦਰ ਵੱਸਦਾ)
ਪਛਾਣ ਲਿਆ ਹੈ,

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਮਾਨਿਆ ॥੪॥੧॥

O Nanak, obtains the Naam; and mind is pleased and pacified. ||4||1||
ਹੇ ਨਾਨਕ! ਉਸ ਨੂੰ ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ (ਸਦਾ ਲਈ) ਪ੍ਰਾਪਤ ਹੋ ਜਾਂਦਾ ਹੈ, ਉਸ ਦਾ ਮਨ (ਪਰਮਾਤਮਾ ਦੀ ਯਾਦ ਵਿਚ) ਪਤੀਜਿਆ ਰਹਿੰਦਾ ਹੈ ।੪।

(GGS page 663)

11. NANKANA SAHIB

The Guru stayed here for 3 weeks and shared the stories of the life of Guru Nanak with the Sangat



Distance: Lahore to Nankana Sahib is about 50 miles

Distance: Amritsar to Nankana Sahib is about 80 miles.

The important Shabad recited here include the following:

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

ਕਾਚਾ ਧਨੁ ਸੰਚਹਿ ਮੂਰਖ ਗਾਵਾਰ ॥

The ignorant fools amass false wealth.

ਹੇ ਭਾਈ! ਮੂਰਖ ਅੰਵਾਣ ਲੋਕ (ਸਿਰਫ ਦੁਨੀਆ ਵਾਲਾ) ਨਾਸਵੰਤ ਧਨ (ਹੀ) ਜੋੜਦੇ ਰਹਿੰਦੇ ਹਨ ।

ਮਨਮੁਖ ਭੂਲੇ ਅੰਧ ਗਾਵਾਰ ॥

The blind, foolish, self-willed manmukhs have gone astray.

ਆਪਣੇ ਮਨ ਦੇ ਪਿੱਛੇ ਤੁਰਨ ਵਾਲੇ, ਮਾਇਆ ਦੇ ਮੋਹ ਵਿਚ ਅੰਨ੍ਹੇ ਹੋਏ ਹੋਏ ਮਨੁੱਖ ਕੁਰਾਹੇ ਪਏ ਰਹਿੰਦੇ ਹਨ ।

ਬਿਖਿਆ ਕੈ ਧਨਿ ਸਦਾ ਦੁਖੁ ਹੋਇ ॥

Poisonous wealth brings constant pain.

ਹੇ ਭਾਈ! ਮਾਇਆ ਦੇ ਧਨ ਨਾਲ ਸਦਾ ਦੁੱਖ (ਹੀ) ਮਿਲਦਾ ਹੈ ।

ਨਾ ਸਾਥਿ ਜਾਇ ਨ ਪਰਾਪਤਿ ਹੋਇ ॥੧॥

It will not go with anyone, and it will not yield any profit. ||1||

ਇਹ ਧਨ ਨਾਹ ਹੀ ਮਨੁੱਖ ਦੇ ਨਾਲ ਜਾਂਦਾ ਹੈ, ਅਤੇ, ਨਾਹ ਹੀ (ਇਸ ਨੂੰ ਜੋੜ ਜੋੜ ਕੇ) ਸੰਤੋਖ ਪ੍ਰਾਪਤ ਹੁੰਦਾ ਹੈ ।੧।

ਸਾਚਾ ਧਨੁ ਗੁਰਮਤੀ ਪਾਏ ॥

One who follows the teachings of the Guru, obtains the wealth of Naam.

ਜੇਹੜਾ ਮਨੁੱਖ ਗੁਰੂ ਦੀ ਮਤਿ ਉਤੇ ਤੁਰਦਾ ਹੈ, ਉਹ ਸਦਾ ਕਾਇਮ ਰਹਿਣ ਵਾਲਾ ਹਰਿ-ਨਾਮ-ਧਨ ਹਾਸਲ ਕਰ ਲੈਂਦਾ ਹੈ ।

ਕਾਚਾ ਧਨੁ ਫੁਨਿ ਆਵੈ ਜਾਏ ॥ ਰਹਾਉ ॥

False wealth continues coming and going. || rahau ||
ਨਾਸਵੰਤ ਧਨ ਕਦੇ ਮਨੁੱਖ ਨੂੰ ਮਿਲ ਜਾਂਦਾ ਹੈ ਕਦੇ ਹੱਥੋਂ ਨਿਕਲ ਜਾਂਦਾ ਹੈ ।ਰਹਾਉ।

ਮਨਮੁਖਿ ਭੁਲੇ ਸਭਿ ਮਰਹਿ ਗਵਾਰ ॥

The foolish self-willed manmukhs all go astray and die.

ਹੇ ਭਾਈ! ਆਪਣੇ ਮਨ ਦੇ ਪਿੱਛੇ ਤੁਰਨ ਵਾਲੇ ਮੂਰਖ ਮਨੁੱਖ (ਮਾਇਆ ਦੇ ਮੋਹ ਦੇ ਕਾਰਨ) ਕੁਰਾਹੇ ਪੈ ਕੇ ਸਭ ਆਤਮਕ ਮੌਤ ਸਹੇੜ ਲੈਂਦੇ ਹਨ,

ਭਵਜਲਿ ਡੁਬੇ ਨ ਉਰਵਾਰਿ ਨ ਪਾਰਿ ॥

They drown in the terrifying world-ocean, and they cannot reach either this shore, or the one beyond.

ਸੰਸਾਰ-ਸਮੁੰਦਰ ਵਿਚ ਡੁੱਬ ਜਾਂਦੇ ਹਨ, ਨਾਹ ਉਰਲੇ ਬੰਨੇ ਰਹਿੰਦੇ ਹਨ, ਨਾਹ ਪਾਰਲੇ ਬੰਨੇ (ਨਾਹ ਇਹ ਮਾਇਆ ਸਾਥ ਤੋੜ ਨਿਬਾਹੁੰਦੀ ਹੈ, ਨਾਹ ਨਾਮ-ਧਨ ਜੋੜਿਆ ਹੁੰਦਾ ਹੈ)।

ਸਤਿਗੁਰੁ ਭੇਟੇ ਪੂਰੈ ਭਾਗਿ ॥

But by perfect destiny, they meet the Satguru;

ਜਿਨ੍ਹਾਂ ਮਨੁੱਖਾਂ ਨੂੰ ਪੂਰੀ ਕਿਸਮਤ ਨਾਲ ਗੁਰੂ ਮਿਲ ਪੈਂਦਾ ਹੈ

ਸਾਚਿ ਰਤੇ ਅਹਿਨਿਸਿ ਬੈਰਾਗਿ ॥੨॥

Imbued with the True Name, day and night, they remain detached from the world. ||2||

ਉਹ ਦਿਨ ਰਾਤ (ਹਰ ਵੇਲੇ) ਸਦਾ-ਬਿਰ ਹਰਿ-ਨਾਮ ਵਿਚ ਮਗਨ ਰਹਿੰਦੇ ਹਨ (ਨਾਮ ਦੀ ਬਰਕਤਿ ਨਾਲ ਮਾਇਆ ਵਲੋਂ) ਉਪਰਾਮਤਾ ਵਿਚ ਟਿਕੇ ਰਹਿੰਦੇ ਹਨ ।੨।

ਚਹੁ ਜੁਗ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਸਾਚੀ ਬਾਣੀ ॥

Throughout the four ages, the True Bani (holy hymns) is pure Nectar.

ਹੇ ਭਾਈ! ਸਦਾ-ਬਿਰ ਪ੍ਰਭੂ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਵਾਲੀ ਗੁਰਬਾਣੀ ਸਦਾ ਹੀ ਆਤਮਕ ਜੀਵਨ ਦੇਣ ਵਾਲਾ ਨਾਮ-ਜਲ (ਵੰਡਦੀ ਹੈ),

ਪੂਰੈ ਭਾਗਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੀ ॥

By perfect destiny, one is absorbed in the True Name.

ਪੂਰੀ ਕਿਸਮਤ ਨਾਲ (ਮਨੁੱਖ ਇਸ ਬਾਣੀ ਦੀ ਬਰਕਤਿ ਨਾਲ) ਪਰਮਾਤਮਾ ਦੇ ਨਾਮ ਵਿਚ ਲੀਨ ਹੋ ਜਾਂਦਾ ਹੈ ।

ਸਿਧ ਸਾਧਿਕ ਤਰਸਹਿ ਸਭਿ ਲੋਇ ॥

The siddhas, the seekers and all men long for the Name.

ਹੇ ਭਾਈ! ਕਰਾਮਾਤੀ ਜੋਗੀ ਤੇ ਸਾਧਨਾਂ ਕਰਨ ਵਾਲੇ ਜੋਗੀ ਸਾਰੇ ਹੀ ਜਗਤ ਵਿਚ (ਇਸ ਬਾਣੀ ਦੀ ਖਾਤਰ) ਤਰਲੇ ਲੈਂਦੇ ਹਨ,

ਪੂਰੈ ਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ ॥੩॥

It is obtained only by perfect destiny. ||3||

ਪਰ ਪੂਰੀ ਕਿਸਮਤ ਨਾਲ ਹੀ ਮਿਲਦੀ ਹੈ ।੩।

ਸਭੁ ਕਿਛੁ ਸਾਚਾ ਸਾਚਾ ਹੈ ਸੋਇ ॥

The True Master is everything; He is Divine.

ਸਦਾ-ਬਿਰ ਰਹਿਣ ਵਾਲਾ ਪਰਮਾਤਮਾ ਆਪਣਾ ਸਦਾ-ਬਿਰ ਨਾਮ ਆਪ ਹੀ (ਮਨੁੱਖ ਦੇ ਹਿਰਦੇ ਵਿਚ) ਪੱਕਾ ਕਰਦਾ ਹੈ।

ਉਤਮ ਬ੍ਰਹਮੁ ਪਛਾਣੈ ਕੋਇ ॥

Only a few realize the exalted Master.

ਉਸ ਨੂੰ ਹਰ ਥਾਂ ਉਹ ਸਦਾ-ਬਿਰ ਪ੍ਰਭੂ ਹੀ ਵੱਸਦਾ ਦਿੱਸਦਾ ਹੈ ।

ਸਚੁ ਸਾਚਾ ਸਚੁ ਆਪਿ ਦ੍ਰਿੜਾਏ ॥

He is the truest of the True; He Himself implants the True Name within.

ਹੇ ਭਾਈ! ਜੇਹੜਾ ਕੋਈ ਵਿਰਲਾ ਮਨੁੱਖ ਪਵਿੱਤ੍ਰ-ਸਰੂਪ ਪਰਮਾਤਮਾ ਨਾਲ ਸਾਂਝ ਪਾਂਦਾ ਹੈ ਉਸ ਨੂੰ ਹਰੇਕ ਸ਼ੈ ਉਸ ਸਦਾ-ਬਿਰ ਪ੍ਰਭੂ ਦਾ ਰੂਪ ਦਿੱਸਦੀ ਹੈ,

ਨਾਨਕ ਆਪੇ ਵੇਖੈ ਆਪੇ ਸਚਿ ਲਾਏ ॥੪॥੭॥

O Nanak, the Master Himself sees all; He Himself links us to the Truth.

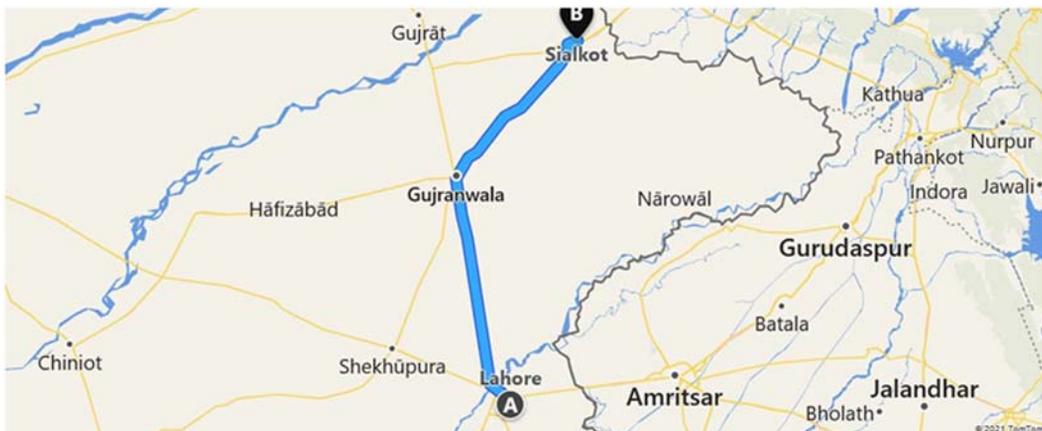
||4||7||

ਹੇ ਨਾਨਕ! ਉਹ ਆਪ ਹੀ (ਸਭ ਦੀ) ਸੰਭਾਲ ਕਰਦਾ ਹੈ, ਤੇ, ਆਪ ਹੀ (ਜੀਵਾਂ ਨੂੰ) ਆਪਣੇ ਸਦਾ-ਬਿਰ ਨਾਮ ਵਿਚ ਜੋੜਦਾ ਹੈ ।੪।੭।

(GGG page 665)

12. SIALKOT

The Guru camped here at the Gurdwara 'Babae di Ber' and stayed here for 2 days.



The following additional Shabad was recited:

ਸੂਹੀ ਮਹਲਾ ੩ ॥

ਜੇ ਲੋੜਹਿ ਵਰੁ ਬਾਲੜੀਏ ਤਾ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਏ ਰਾਮ ॥

If you long for your husband Master, O young and innocent bride, then focus your consciousness on the Guru's feet.

ਹੇ ਅੰਵਾਣ ਜੀਵ-ਇਸੜੀਏ! ਜੇ ਤੂੰ ਪ੍ਰਭੂ-ਪਤੀ ਦਾ ਮਿਲਾਪ ਚਾਹੁੰਦੀ ਹੈਂ, ਤਾਂ ਆਪਣੇ ਗੁਰੂ ਦੇ ਚਰਨਾਂ ਵਿਚ ਚਿੱਤ ਜੋੜ ਰੱਖ ।

ਸਦਾ ਹੋਵਹਿ ਸੋਹਾਗਣੀ ਹਰਿ ਜੀਉ ਮਰੈ ਨ ਜਾਏ ਰਾਮ ॥

You shall be a happy soul bride of your dear Master forever; He does not die or abandons His loved one.

ਤੂੰ ਸਦਾ ਲਈ ਸੁਹਾਗ-ਭਾਗ ਵਾਲੀ ਬਣ ਜਾਏਂਗੀ, (ਕਿਉਂਕਿ) ਪ੍ਰਭੂ-ਪਤੀ ਨਾਹ ਕਦੇ ਮਰਦਾ ਹੈ ਨਾਹ ਨਾਸ ਹੁੰਦਾ ਹੈ ।

ਹਰਿ ਜੀਉ ਮਰੈ ਨ ਜਾਏ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਏ ਸਾ ਧਨ ਕੰਤ ਪਿਆਰੀ ॥

The dear Master is beyond death, He is faithful; through the peaceful poise of the Guru, the soul bride becomes the lover of her husband Master.

ਪ੍ਰਭੂ-ਪਤੀ ਕਦੇ ਨਹੀਂ ਮਰਦਾ, ਕਦੇ ਨਾਸ ਨਹੀਂ ਹੁੰਦਾ । ਜੇਹੜੀ ਜੀਵ-ਇਸੜੀ ਗੁਰੂ ਦੀ ਰਾਹੀਂ ਆਤਮਕ ਅਡੋਲਤਾ ਵਿਚ ਪ੍ਰੇਮ ਵਿਚ ਲੀਨ ਰਹਿੰਦੀ ਹੈ, ਉਹ ਖਸਮ-ਪ੍ਰਭੂ ਨੂੰ ਪਿਆਰੀ ਲੱਗਦੀ ਹੈ ।

ਸਚਿ ਸੰਜਮਿ ਸਦਾ ਹੈ ਨਿਰਮਲ ਗੁਰ ਕੈ ਸਬਦਿ ਸੀਗਾਰੀ ॥

Through truth and self-control, she is forever immaculate and pure; she is embellished with Guru's Shabad.

ਸਦਾ-ਬਿਰ ਪ੍ਰਭੂ ਵਿਚ ਜੁੜ ਕੇ, (ਵਿਕਾਰਾਂ ਵਲੋਂ) ਬੰਦਸ਼ ਵਿਚ ਰਹਿ ਕੇ, ਉਹ ਜੀਵ-ਇਸੜੀ ਪਵਿਤ੍ਰ ਜੀਵਨ ਵਾਲੀ ਹੋ ਜਾਂਦੀ ਹੈ, ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੀ ਬਰਕਤਿ ਨਾਲ ਉਹ ਆਪਣੇ ਆਤਮਕ ਜੀਵਨ ਨੂੰ ਸੋਹਣਾ ਬਣਾ ਲੈਂਦੀ ਹੈ ।

ਮੇਰਾ ਪ੍ਰਭੂ ਸਾਚਾ ਸਦ ਹੀ ਸਾਚਾ ਜਿਨਿ ਆਪੇ ਆਪੁ ਉਪਾਇਆ ॥

My God is True, forever and ever; He Himself created Himself.

ਹੇ ਸਹੇਲੀਏ! ਮੇਰਾ ਪ੍ਰਭੂ ਸਦਾ ਕਾਇਮ ਰਹਿਣ ਵਾਲਾ ਹੈ, ਸਦਾ ਹੀ ਕਾਇਮ ਰਹਿਣ ਵਾਲਾ ਹੈ, ਉਸ ਨੇ ਆਪਣੇ ਆਪ ਨੂੰ ਆਪ ਹੀ ਪਰਗਟ ਕੀਤਾ ਹੋਇਆ ਹੈ ।

ਨਾਨਕ ਸਦਾ ਪਿਰੁ ਰਾਵੇ ਆਪਣਾ ਜਿਨਿ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇਆ ॥੧॥

O Nanak, she who focuses her consciousness on the Guru's feet, enjoys her husband Master. ||1||

ਹੇ ਨਾਨਕ! ਜਿਸ ਜੀਵ-ਇਸੜੀ ਨੇ ਗੁਰੂ-ਚਰਨਾਂ ਵਿਚ ਆਪਣਾ ਮਨ ਜੋੜ ਲਿਆ, ਉਹ ਸਦਾ ਪ੍ਰਭੂ-ਪਤੀ ਦਾ ਮਿਲਾਪ ਮਾਣਦੀ ਹੈ ।੧।

ਪਿਰੁ ਪਾਇਅਤਾ ਬਾਲਤੀਏ ਅਨਦਿਨੁ ਸਹਜੇ ਮਾਤੀ ਰਾਮ ॥

When the young, innocent bride finds her husband Master, she is automatically intoxicated with Him, night and day.

ਹੇ ਅੰਵਾਣ ਜੀਵ-ਇਸਤ੍ਰੀਏ! ਜੇਹਤੀ ਜੀਵ-ਇਸਤ੍ਰੀ ਪ੍ਰਭੂ-ਪਤੀ ਦਾ ਮਿਲਾਪ ਹਾਸਲ ਕਰ ਲੈਂਦੀ ਹੈ, ਉਹ ਹਰ ਵੇਲੇ ਆਤਮਕ ਅਡੋਲਤਾ ਵਿਚ ਮਸਤ ਰਹਿੰਦੀ ਹੈ ।

ਗੁਰਮਤੀ ਮਨਿ ਅਨਦੁ ਭਇਆ ਤਿਤੁ ਤਨਿ ਮੈਲੁ ਨ ਰਾਤੀ ਰਾਮ ॥

Through the Word of the Guru, her mind becomes blissful, and her body is not tinged with filth at all.

ਗੁਰੂ ਦੀ ਮਤਿ ਦਾ ਸਦਕਾ ਉਸ ਦੇ ਮਨ ਵਿਚ ਆਨੰਦ ਬਣਿਆ ਰਹਿੰਦਾ ਹੈ, (ਉਸ ਦੇ) ਉਸ ਸਰੀਰ ਵਿਚ (ਵਿਕਾਰਾਂ ਦੀ) ਰਤਾ ਭਰ ਭੀ ਮੈਲ ਨਹੀਂ ਹੁੰਦੀ ।

ਤਿਤੁ ਤਨਿ ਮੈਲੁ ਨ ਰਾਤੀ ਹਰਿ ਪ੍ਰਭਿ ਰਾਤੀ ਮੇਰਾ ਪ੍ਰਭੁ ਮੇਲਿ ਮਿਲਾਏ ॥

Her body is not tinged with filth at all, and she is imbued with her Master; God unites her in Union.

ਉਸ ਸਰੀਰ ਵਿਚ ਰਤਾ ਭਰ ਭੀ ਮੈਲ ਨਹੀਂ ਹੁੰਦੀ, ਉਹ ਪ੍ਰਭੂ (ਦੇ ਪ੍ਰੇਮ-ਰੰਗ) ਵਿਚ ਰੰਗੀ ਰਹਿੰਦੀ ਹੈ ਪ੍ਰਭੂ ਉਸ ਨੂੰ ਆਪਣੇ ਚਰਨਾਂ ਵਿਚ ਮਿਲਾ ਲੈਂਦਾ ਹੈ ।

ਅਨਦਿਨੁ ਰਾਵੇ ਹਰਿ ਪ੍ਰਭੁ ਅਪਣਾ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥

Night and day, she enjoys her Master; her egotism is banished from within. ਉਹ ਜੀਵ-ਇਸਤ੍ਰੀ ਆਪਣੇ ਅੰਦਰੋਂ ਆਪਾ-ਭਾਵ ਦੂਰ ਕਰ ਕੇ ਹਰ ਵੇਲੇ ਆਪਣੇ ਹਰਿ-ਪ੍ਰਭੂ ਨੂੰ ਸਿਮਰਦੀ ਰਹਿੰਦੀ ਹੈ।

ਗੁਰਮਤਿ ਪਾਇਆ ਸਹਜਿ ਮਿਲਾਇਆ ਅਪਣੇ ਪ੍ਰੀਤਮ ਰਾਤੀ ॥

Through the Guru's Teachings, she easily finds and meets Him. She is filled with her Beloved.

ਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਨਾਲ ਉਹ ਪ੍ਰਭੂ ਨੂੰ ਮਿਲ ਪੈਂਦੀ ਹੈ, ਗੁਰੂ ਉਸ ਨੂੰ ਆਤਮਕ ਅਡੋਲਤਾ ਵਿਚ ਟਿਕਾ ਦੇਂਦਾ ਹੈ, ਉਹ ਆਪਣੇ ਪ੍ਰੀਤਮ-ਪ੍ਰਭੂ ਦੇ ਰੰਗ ਵਿਚ ਰੰਗੀ ਜਾਂਦੀ ਹੈ ।

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਪ੍ਰਭੁ ਰਾਵੇ ਰੰਗਿ ਰਾਤੀ ॥੨॥

O Nanak, through the Naam, she obtains glorious greatness. She ravishes and enjoys her God; she is filled with His love. ||2||

ਹੇ ਨਾਨਕ! ਉਸ ਨੂੰ ਹਰਿ-ਨਾਮ ਮਿਲ ਜਾਂਦਾ ਹੈ, ਇਜ਼ਤ ਮਿਲ ਜਾਂਦੀ ਹੈ, ਉਹ ਪ੍ਰੇਮ-ਰੰਗ ਵਿਚ ਰੰਗੀ ਹੋਈ ਹਰ ਵੇਲੇ ਪ੍ਰਭੂ ਦਾ ਸਿਮਰਨ ਕਰਦੀ ਹੈ ।੨।

ਪਿਰੁ ਰਾਵੇ ਰੰਗਿ ਰਾਤਤੀਏ ਪਿਰ ਕਾ ਮਹਲੁ ਤਿਨ ਪਾਇਆ ਰਾਮ ॥

Ravishing her husband Master, she is imbued with His love; she obtains the address of His Mansion.

ਹੇ ਪ੍ਰਭੂ ਦੇ ਪ੍ਰੇਮ-ਰੰਗ ਵਿਚ ਰੰਗੀ ਹੋਈ ਜੀਵ-ਇਸਤ੍ਰੀਏ! ਜੇਹਤੀ ਜੀਵ-ਇਸਤ੍ਰੀ ਪ੍ਰਭੂ-ਪਤੀ ਨੂੰ ਹਰ ਵੇਲੇ ਸਿਮਰਦੀ ਹੈ,

ਸੋ ਸਹੋ ਅਤਿ ਨਿਰਮਲੁ ਦਾਤਾ ਜਿਨਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ਰਾਮ ॥

She is utterly immaculate and pure; the great giver banishes self-conceit from within her.

ਜਿਸ ਨੇ ਆਪਣੇ ਅੰਦਰੋਂ ਆਪਾ-ਭਾਵ ਦੂਰ ਕਰ ਦਿੱਤਾ ਹੈ, ਉਸ ਨੇ ਉਸ ਪ੍ਰਭੂ ਦੀ ਹਜ਼ੂਰੀ ਪ੍ਰਾਪਤ ਕਰ ਲਈ ਹੈ ਜੇਹੜਾ ਬਹੁਤ ਪਵਿੱਤਰ ਹੈ, ਤੇ, ਸਭ ਦਾਤਾਂ ਦੇਣ ਵਾਲਾ ਹੈ ।

ਵਿਚਹੁ ਮੋਹੁ ਚੁਕਾਇਆ ਜਾ ਹਰਿ ਭਾਇਆ ਹਰਿ ਕਾਮਣਿ ਮਨਿ ਭਾਣੀ ॥

The Master drives out attachment from within her, when it pleases Him. The soul bride becomes pleasing to the Master's mind.

ਜਦੋਂ ਪ੍ਰਭੂ ਦੀ ਰਜ਼ਾ ਹੁੰਦੀ ਹੈ, ਤਦੋਂ ਜੀਵ-ਇਸ਼ਤੀ ਆਪਣੇ ਅੰਦਰੋਂ ਮੋਹ ਦੂਰ ਕਰਦੀ ਹੈ, ਤੇ, ਪ੍ਰਭੂ ਦੇ ਮਨ ਵਿਚ ਪਿਆਰੀ ਲੱਗਣ ਲੱਗ ਪੈਂਦੀ ਹੈ ।

ਅਨਦਿਨੁ ਗੁਣ ਗਾਵੈ ਨਿਤ ਸਾਚੇ ਕਥੇ ਅਕਥ ਕਹਾਣੀ ॥

Night and day, she continually sings the praises of the True Master; she speaks out the unspoken divine stories.

ਫਿਰ ਉਹ ਹਰ ਵੇਲੇ ਸਦਾ-ਬਿਰ ਪ੍ਰਭੂ ਦੇ ਗੁਣ ਗਾਂਦੀ ਰਹਿੰਦੀ ਹੈ, ਅਤੇ ਉਸ ਪ੍ਰਭੂ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਦੀਆਂ ਗੱਲਾਂ ਕਰਦੀ ਹੈ ਜਿਸ ਦਾ ਸਰੂਪ ਬਿਆਨ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ ।

ਜੁਗ ਚਾਰੇ ਸਾਚਾ ਏਕੋ ਵਰਤੈ ਬਿਨੁ ਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ ॥

Throughout the four ages, the One True Master is permeating and pervading; and without the Guru, no one finds Him.

ਹੇ ਸਹੇਲੀਏ! ਚੌਹਾਂ ਜੁਗਾਂ ਵਿਚ ਉਹ ਸਦਾ-ਬਿਰ ਪ੍ਰਭੂ ਆਪ ਹੀ ਆਪਣਾ ਹੁਕਮ ਵਰਤਾ ਰਿਹਾ ਹੈ, ਪਰ ਗੁਰੂ ਦੀ ਸਰਨ ਤੋਂ ਬਿਨਾ ਕਿਸੇ ਨੇ ਭੀ ਉਸ ਦਾ ਮਿਲਾਪ ਪ੍ਰਾਪਤ ਨਹੀਂ ਕੀਤਾ ।

ਨਾਨਕ ਰੰਗਿ ਰਵੈ ਰੰਗਿ ਰਾਤੀ ਜਿਨਿ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਇਆ ॥੩॥

O Nanak, she revels in joy, imbued with His love; she focuses her consciousness on the Master. ||3||

ਹੇ ਨਾਨਕ! ਜਿਸ ਜੀਵ-ਇਸ਼ਤੀ ਨੇ ਪਰਮਾਤਮਾ ਨਾਲ ਆਪਣਾ ਮਨ ਜੋੜ ਲਿਆ, ਉਹ ਉਸ ਦੇ ਪ੍ਰੇਮ-ਰੰਗ ਵਿਚ ਰੰਗੀ ਹੋਈ ਉਸ ਦੇ ਪ੍ਰੇਮ ਵਿਚ ਉਸ ਦਾ ਸਿਮਰਨ ਕਰਦੀ ਹੈ ।੩।

ਕਾਮਣਿ ਮਨਿ ਸੋਹਿਲੜਾ ਸਾਜਨ ਮਿਲੇ ਪਿਆਰੇ ਰਾਮ ॥

The mind of the soul bride is very happy, when she meets her friend, her beloved Master.

ਜਿਸ ਜੀਵ-ਇਸ਼ਤੀ ਨੂੰ ਪਿਆਰੇ ਸਾਜਣ ਪ੍ਰਭੂ ਜੀ ਮਿਲ ਪੈਂਦੇ ਹਨ, ਉਸ ਦੇ ਮਨ ਵਿਚ ਆਨੰਦ ਬਣਿਆ ਰਹਿੰਦਾ ਹੈ।

ਗੁਰਮਤੀ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰੇ ਰਾਮ ॥

Through the Guru's teachings, her mind becomes immaculate; she enshrines the Master within her heart.

ਗੁਰੂ ਦੀ ਮਤਿ ਉਤੇ ਤੁਰ ਕੇ ਉਸ ਦਾ ਮਨ ਪਵਿੱਤ੍ਰ ਹੋ ਜਾਂਦਾ ਹੈ, ਉਹ ਆਪਣੇ ਹਿਰਦੇ ਵਿਚ ਹਰਿ-ਪ੍ਰਭੂ ਨੂੰ ਟਿਕਾ ਰੱਖਦੀ ਹੈ ।

ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰੇ ਅਪਨਾ ਕਾਰਜੁ ਸਵਾਰੇ ਗੁਰਮਤੀ ਹਰਿ ਜਾਤਾ ॥

Keeping the Master enshrined within her heart, her affairs are arranged and resolved; through the Guru's teachings, she knows her Master.

ਉਹ ਜੀਵ-ਇਸ਼ਤੀ ਪਰਮਾਤਮਾ ਨੂੰ ਆਪਣੇ ਹਿਰਦੇ ਵਿਚ ਵਸਾਈ ਰੱਖਦੀ ਹੈ, ਇਸ ਤਰ੍ਹਾਂ ਆਪਣਾ ਜੀਵਨ-ਮਨੋਰਥ ਸੰਵਾਰ ਲੈਂਦੀ ਹੈ,

ਪ੍ਰੀਤਮਿ ਮੋਹਿ ਲਇਆ ਮਨੁ ਮੇਰਾ ਪਾਇਆ ਕਰਮ ਬਿਧਾਤਾ ॥

My Beloved has enticed my mind; I have obtained the Master, the architect of destiny.

ਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਦੀ ਬਰਕਤਿ ਨਾਲ ਉਹ ਪਰਮਾਤਮਾ ਨਾਲ ਡੂੰਘੀ ਸਾਂਝ ਪਾ ਲੈਂਦੀ ਹੈ । ਉਸ ਦਾ ਮਨ ਜੋ ਪਹਿਲਾਂ ਮਮਤਾ ਵਿਚ ਫਸਿਆ ਹੋਇਆ ਸੀ, ਪ੍ਰੀਤਮ-ਪ੍ਰਭੂ ਨੇ ਆਪਣੇ ਵੱਸ ਵਿਚ ਕਰ ਲਿਆ, ਤੇ, ਉਸ ਜੀਵ-ਇਸ਼ਤੀ ਨੇ ਸਿਰਜਣਹਾਰ ਪ੍ਰਭੂ ਨਾਲ ਮਿਲਾਪ ਪ੍ਰਾਪਤ ਕਰ ਲਿਆ ।

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਵਸਿਆ ਮੰਨਿ ਮੁਰਾਰੇ ॥

Serving the Satguru, she finds lasting peace; the Master, the destroyer of pride, dwells in her mind.

ਗੁਰੂ ਦੀ ਸਰਨ ਪੈ ਕੇ ਉਸ ਜੀਵ-ਇਸ਼ਤੀ ਨੇ ਸਦਾ-ਆਤਮਕ ਆਨੰਦ ਮਾਣਿਆ ਹੈ, ਮੁਰਾਰੀ-ਪ੍ਰਭੂ ਉਸ ਦੇ ਮਨ ਵਿਚ ਆ ਵੱਸਿਆ ਹੈ ।

ਨਾਨਕ ਮੇਲਿ ਲਈ ਗੁਰਿ ਅਪੁਨੈ ਗੁਰ ਕੈ ਸਬਦਿ ਸਵਾਰੇ ॥੪॥੫॥੬॥

O Nanak, she merges with her Guru, embellished and adorned with the Word of the Guru. ||4||5||6||

ਹੇ ਨਾਨਕ! ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੀ ਬਰਕਤਿ ਨਾਲ ਉਸ ਜੀਵ-ਇਸ਼ਤੀ ਨੇ ਆਪਣਾ ਜੀਵਨ ਸੋਹਣਾ ਬਣਾ ਲਿਆ ਹੈ, ਪਿਆਰੇ ਗੁਰੂ ਨੇ ਉਸ ਨੂੰ ਪ੍ਰਭੂ-ਚਰਨਾਂ ਵਿਚ ਜੋੜ ਦਿੱਤਾ ਹੈ ।੪।੫।੬।

(GGS page 771)

13. JAMMU AND KASHMIR

The Guru's stay here was only for one day, and the new Shabad added to the list was as follows:

ਪਉੜੀ ॥

ਹਰਿ ਇਕੋ ਦਾਤਾ ਸੇਵੀਐ ਹਰਿ ਇਕੁ ਧਿਆਈਐ ॥

Serve one Master, the great giver; meditate only on Him.

ਇਕੋ ਦਾਤਾਰ ਕਰਤਾਰ ਦੀ ਸੇਵਾ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ, ਇਕੋ ਪਰਮਾਤਮਾ ਨੂੰ ਹੀ ਸਿਮਰਨਾ ਚਾਹੀਦਾ ਹੈ;



ਹਰਿ ਇਕੋ ਦਾਤਾ ਮੰਗੀਐ ਮਨ ਚਿੰਦਿਆ ਪਾਈਐ ॥

Beg from the One, the great giver, and you shall obtain your heart's desires.
ਇਕੋ ਹਰੀ ਦਾਤਾਰ ਕੋਲੋਂ ਹੀ ਦਾਨ ਮੰਗਣਾ ਚਾਹੀਦਾ ਹੈ, ਜਿਸ ਪਾਸੋਂ ਮਨ-ਮੰਗੀ ਮੁਰਾਦ ਮਿਲ ਜਾਏ;

ਜੇ ਦੂਜੇ ਪਾਸਹੁ ਮੰਗੀਐ ਤਾ ਲਾਜ ਮਰਾਈਐ ॥

But if you beg from another, then you shall be shamed and destroyed.
ਜੇ ਕਿਸੇ ਹੋਰ ਕੋਲੋਂ ਮੰਗੀਏ ਤਾਂ ਸ਼ਰਮ ਨਾਲ ਮਰ ਜਾਈਏ (ਭਾਵ, ਕਿਸੇ ਹੋਰ ਪਾਸੋਂ ਮੰਗਣ ਨਾਲੋਂ ਸ਼ਰਮ ਨਾਲ ਮਰ ਜਾਣਾ ਚੰਗਾ ਹੈ)।

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਫਲੁ ਪਾਇਆ ਤਿਸੁ ਜਨ ਕੀ ਸਭ ਭੁਖ ਗਵਾਈਐ ॥

One who serves the Master obtains the fruits of his rewards; all of his hunger is satisfied.

ਜਿਸ ਭੀ ਮਨੁੱਖ ਨੇ ਹਰੀ ਨੂੰ ਸੇਵਿਆ ਹੈ ਉਸੇ ਨੇ ਫਲ ਪਾ ਲਿਆ ਹੈ, ਉਸ ਮਨੁੱਖ ਦੀ ਸਾਰੀ ਤ੍ਰਿਸ਼ਨਾ ਦੂਰ ਹੋ ਗਈ ਹੈ।

ਨਾਨਕੁ ਤਿਨ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨ ਅਨਦਿਨੁ ਹਿਰਦੈ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥੧੦॥

Nanak is a sacrifice to those, who night and day, meditate within their hearts on the Name of the Master. ||10||

ਨਾਨਕ ਸਦਕੇ ਹੈ ਉਹਨਾਂ ਮਨੁੱਖਾਂ ਤੋਂ, ਜੋ ਹਰ ਵੇਲੇ ਹਿਰਦੇ ਵਿਚ ਪ੍ਰਭੂ ਦਾ ਨਾਮ ਸਿਮਰਦੇ ਹਨ ॥੧੦॥

(GGS page 590)



5

Guru Har Rai in History

A. ACCOMPLISHMENTS AND ACTIVITIES

Guru Har Rai was a very kind and compassionate ambassador of God. He dedicated 14 years of his Guruship to spread the message of Sikhism. He visited many villages and with continuous kirtan and katha (discourses) on his route he won the love of many villagers.

He also established Ayurvedic clinics and medical workshops at various places for the treatment of local residents.



Dara Shikoh in the darbar of Guru Har Rai Sahib

The Guru was a great proponent of the 'green world' and had asked the Sangat to plant trees in and around the places of his domicile and in all nearby villages.

The Guru's contribution towards the development of the Manji system (Missionary posts) is also noteworthy. The Manji system was initially set up by Guru Amardas. It refers to appointing representative all around India and abroad to spread the Word of the Gurus.

Guru Har Rai also provided medical care to Dara Shikoh, the elder brother of Emperor Aurangzeb, when he was poisoned by a miscreant of the darbar (royal court). Later Dara Shikoh, then Governor of Punjab and Multan, and Aurangzeb then Governor of Deccan battled for the rights to succession. Aurangzeb won and Dara Shikoh was badly beaten. Aurangzeb, then, issued orders to arrest and execute Dara Shikoh on the charges of rebellion and also abandonment of belief from true Islam.

In 1660, Aurangzeb summoned Guru Har Rai to appear before him to explain his relationship with Dara Shikoh.

Though the Guru was very peace-loving and kind-hearted, but under the order of his grandfather, Guru Hargobind, he had kept an army of 2,200 horsemen for security and safety reasons only. During his Guruship period he never indulged in any skirmish and scuffle with the Mughals.

B. AURANGZEB'S VENDETTA AGAINST SARMAD AND ITS EFFECT ON THE GURU'S MISSION

Sarmad was famous as a naked fakir (holymen). He was a friend and mentor of Dara Shikoh, and had prophesied that Dara would become King.

Aurangzeb, after capturing the throne and killing most of his enemies, turned his eyes towards Sarmad, a holymen of great fame. He wanted to find an excuse to kill him publically. Later Sarmad was mercilessly killed in public. There are numerous stories which narrate that horrific and barbic act of the emperor, to accuse and behead the fakir.

First Story

The fakir was brought to a trial, and Aurangzeb asked him about his prophecy of Dara's victory: "You said Dara will be emperor, and here I am. What have you to say about this?"

"I did not say he would be king of this mortal world; I meant the world to come."

"Blasphemy!" the emperor shouted.

But the Fakir's words came true. One night, Aurangzeb received a vision, wherein he saw that, some where in heavens, Dara Shikoh was sitting on a throne and many heavenly angels were in presence. Fragrance was all over and the place

was decorated with beautiful flowers; and Aurangzeb, in the vision, was wearing dirty clothes and was carrying a basket filled with muck. Rain fell from the sky and the muck spread all over his body. Then a slave-driver came to him and hit him so hard with a stick that he fell down on his face.

That was reason enough for Aurangzeb to order to cut the head of the naked fakir.

[The above dream resembles the story of Joan of Arc who was burnt alive. The first fire burnt the body, the second attempt burnt the corpse and the third and last fire burnt whatever was left. She was accused of having consorted with the devil in her planning in the battle against England].

Second Story

Aurangzeb asked Sarmad to recite the Kalma, the Muslim declaration of faith – ‘**la ilaha il’allah Muhammad ur rasul’allah**’: “There is no God, except Allah, and Muhammad is his messenger.”

The fakir uttered “la ilaha” – “There is no God,” and went silent.

A Qazi standing nearby, shouted:

“There is no Allah, your Majesty, the renowned fakir says. Look how he is the Shaitan (Devil) himself,” thundered the Qazi.

Sarmad was sentenced to death. He was dragged through the streets to the gallows and beheaded in full public view.

Third Story

It is said that Sarmad took the severed head in his hand, and started dancing, and his mouth uttered the full kalma. Then he fell on the ground and left this mortal world.

[There is also a story in Sikh history, where Baba Deep Singh Shaheed held his severed head in his hand and walked toward Golden Temple, reaching where he fell and breathed his last.

Baba Deep Singh was born on January 20, 1682 A.D. and was a warrior of Guru Gobind Singh’s times. He had also made 4 handwritten copies of Guru Granth Sahib, when in 1706 Guru Gobind Singh prepared the second version of Guru Granth Sahib at Damdama Sahib. These copies were later sent to Sikh Takhts.

Later when Misl (Confederation) rule emerged in Punjab, he was appointed the head of Shaheed Misl.

During Ahmed Shah Abdali’s fourth invasion and Afghan’s attempt to desecrate Harimandir Sahib, Baba Deep Singh vowed to reach dead or alive, to rescue Harimandir from the Mughals. Suffering a fatal wound to the neck, Baba Deep Singh valiantly fought the Mughals holding his severed head in place to fulfil his vow.]

Fourth Story

Story 4A

There were two other charges that the courtiers of Aurangzeb had levelled against Sarmad. One was that he roamed around naked. On one Friday, when Sarmad was lying naked on the stairs of Jama Masjid Delhi, Aurangzeb came there and disciplined him for not following the Shar'ia, the Islamic law. Sarmad replied, "To those with sins to hide, God gave clothes to wear. And upon the pure He bestowed the robe of nakedness."

He then asked the emperor to lift a blanket placed nearby and cover him (Sarmad), in the name of Allah, with his own hands. It is said, that the moment Aurangzeb lifted the blanket; he could see the bloody heads of all people he had slain underneath it. He was shocked and left in disgust.

Story 4B

Another charge on Sarmad was that he denied the event called Miraj, which is the physical ascent of Prophet Muhammad to heaven. His contention was that Miraj is symbolic and not to be taken literally. His verse regarding the matter reads thus:

*"The Mullahs says Ahmad went to heaven
Sarmad says that heaven came down to Ahmad"
"The friend with the naked sword has arrived
In whatever guise thou mayst come
I recognise thee..."*

This obscure verse was also an evidence to charge him. After the utterance of "la ilaha" and the pronouncement of the death sentence, it is believed that he started uttering quatrains "extempore" and recited 24 of them. He refused that his head be covered during his execution, and kept on reciting verses from Qoran until his death.

The brutal killing of Sarmad, the holy fakir, spread a wave of horror in the whole kingdom and an alarm about Aurangzeb's deep hatred against a section of holymen.

C. AURANGZEB SUMMONS GURU HAR RAI TO COME TO DELHI

After eliminating Dara Shikoh (30th August 1659) and Sarmad (1661) Aurangzeb, then turned his attention to Guru Har Rai.

He consulted his nobles and instructed one of them to go, arrest the Guru and bring him to Delhi. The noble took a section of soldiers with him and marched towards Nahan, where the Guru was staying, but surprising the noble suffered food poisoning, on the way, and died. The contingent of soldiers then turned back.

It was a shocking news for Aurangzeb, that one of his strong officer died for no apparent reason. He, then, instead of adopting harsh measures to arrest the Guru, for helping Dara Shikoh, sent a polite invitation asking him to come to Delhi and see him (1661).

A similar incident also happened during Guru Arjan's times when Sulhi Khan, a top notch officer of the Mugal Court, accidentally fell into live brick-kiln and died. He was on way to arrest Guru Arjan.

D. THE STORY OF RAM RAI (1646-1687)

Place of Birth: Kiratpur

Date and Year of Birth: 11 March 1646.

Parents: Guru Har Rai and Mata Krishan Kaur
(also called Mata Sulakhni)

Date of Death: 4th September 1687.

Place of Death: Dehra Dun

Siblings: Younger brother - Harkrishen (Guru)

Wife: Punjab Kaur



Aurangzeb came to power in a very vicious way. He is sometimes called the Stalin and Hitler of his times. He put his father Shah Jehan under house arrest, and first blinded and then mercilessly killed his elder brother Dara Shikoh. His actions were strongly disapproved in the Muslim spiritual world. It is said that when he sent an offering to Mecca in celebration of his victory, it was returned by Meccan religious authorities.

Aurangzeb then took a vow to convert all his subjects to Islam, either by persuasion or by force. He wanted to prove to the Muslim clergy that he rules most of the Muslim population of the times and was a King of Muslims.

It was Aurangzeb's psyche that through power, mental operation, political strategy even Allah could be conquered.

At this point, he thought of converting Sikh Guru Har Rai and his followers to Islam and sent a pacifying letter inviting him to Delhi.

When Aurangzeb's conciliatory letter reached the Guru, he called a meeting of senior Sikhs for consultation. Ram Rai, Guru's eldest son was also called for consultations.

In this meeting young Ram Rai saw an opportunity to make his mark, to begin his era of leadership. He disagreed with those who were against the Guru going to Delhi, and forcefully said that if not his father then someone of high rank be sent to meet the Emperor.

At the end of the consultative meeting, it was unanimously agreed to send Ram Rai to represent the Guru in the Delhi court. A group of Sikhs headed by Masand Gurbaksh Singh was asked to go with him.

Ram Rai was strictly instructed by his father, Guru Har Rai:

- a. Not to show any miracles to please the emperor.
- b. Not to compromise with any hymn from the Adi Granth, if quoted by the Muslim clergy, effecting their faith, directly or indirectly.
- c. Not to down grade the Sikh values to impress Aurangzeb.

It is an irony of fate that Ram Rai failed to carry out the instructions given by his father. On the contrary, he showed miracles to countermind Muslim clergy; changed one word of Guru Nanak's bani reading '**Musalman to Baiman**' to please the emperor. The hymn reads:

ਮਃ ੧ ॥

ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੈ ਪਈ ਕੁਮ੍ਹਿਆਰ ॥

The clay of the Muslim's grave becomes clay for the potter's wheel.

He changed it to read:

ਮਿਟੀ ਬੇਇਮਾਨ ਕੀ ਪੇੜੈ ਪਈ ਕੁਮ੍ਹਿਆਰ ॥

The clay of the dishonest's grave becomes clay for the potter's wheel.

He also showed many tricks and indulged in many debates which lowered the Sikh values in relation to Islam.

When this heart-breaking news reached Guru Har Rai, he showed deep remorse and to discipline Ram Rai for his blasphemous acts, he disowned him and asked him not to show his face to the Guru.

Disheartened for this severe punishment, Ram Rai went straight to Aurangzeb and asked for help. Aurangzeb thought it to be a golden opportunity to break father-son relationship permanently and thus adversely effecting the Sikh psyche. He consoled Ram Rai and gave him both financial and political help. He transferred large plots of land in Dehra Dun in Ram Rai's name and also gave large funds to build there his residential housing and a place of worship.

Ram Rai left Delhi and established a missionary centre in Dehra Dun. Though he preached the gospel of Sikh Gurus, had a copy of Adi Granth in his centre where kirtan was recited, but majority of Sikhs rejected him. His followers then called themselves as Ram Rai as and formed a dissident sect of the Udasi Sikhs.

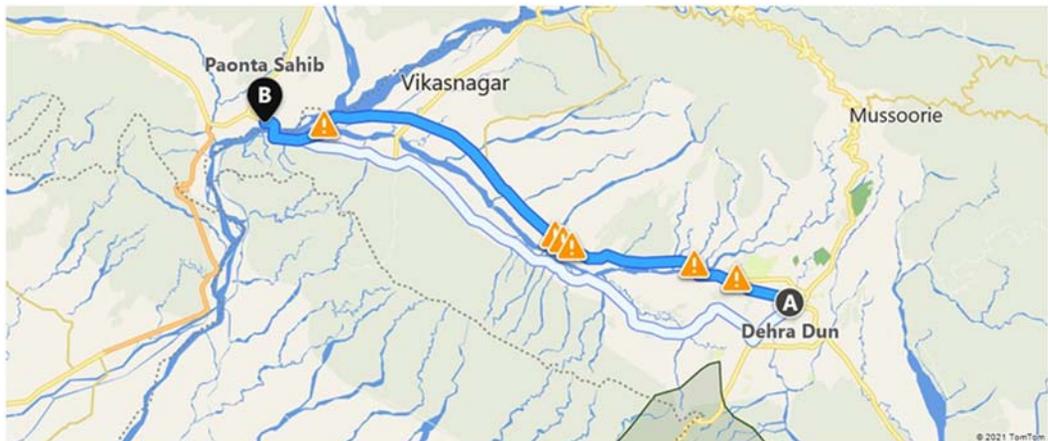
With passage of time Ram Rai became very rich and had lot of wealth in his missionary funds, this made many of his masands his enemies. They threatened to kill him if they were not given a fair part of that wealth.

He sought Mughal help which he did not get. Guru Gobind Singh, at that time was residing in Paonta Sahib (1685-1688), which is about 30 miles from Dehra Dun. Ram Rai wrote an emotional letter to the Guru and sought a meeting with him. The meeting took place on the banks of Yamuna River between Paonta Sahib

and Dehra Dun. Guru Gobind Singh promised to give Ram Rai help as and when needed. Ram Rai went back and briefed his wife Punjab Kaur about Guru Ji's help. Masands' when heard about the meeting, changed their tactics and waited for the right time.



Gurdwara Ram Rai – Dehra Dun



Distance between Dehra Dun and Paonta Sahib is about 30 miles

In September 1687, a group of Masands led by Gurbaksh Singh made a secret plan to overthrow Ram Rai from his seat of authority and take all his properties and missionary work in their own hands. They also had a plan to kill him.

Earlier, throughout Ram Rai's stay in Dehra Dun, Gurbaksh Singh and his

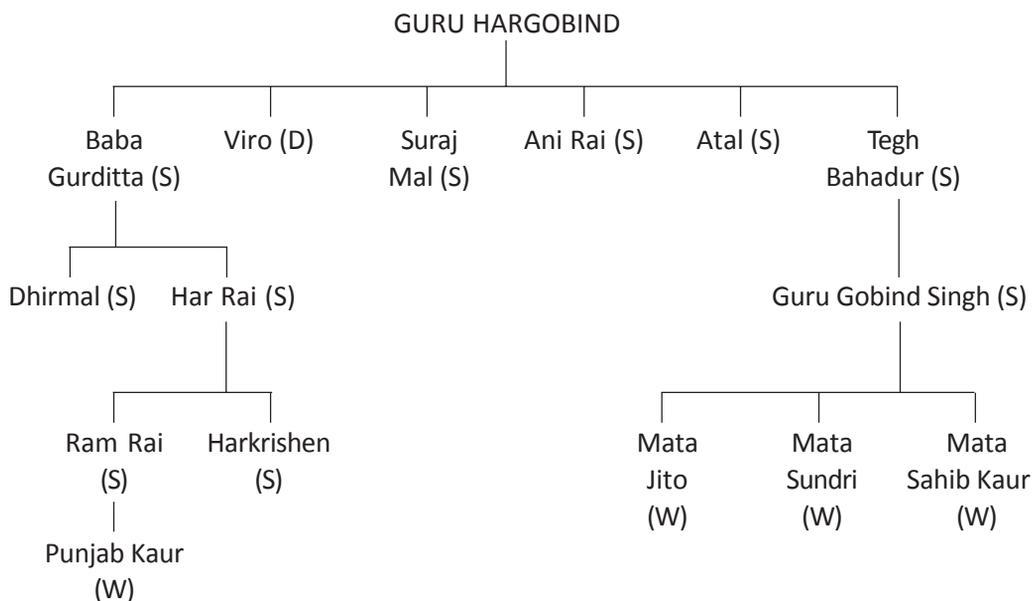
group of masands had kept Ram Rai away from his association with Kiratpur and Sikh Gurus: Guru Harkrishen and Guru Tegh Bahadur.

One day, they found the right opportunity, to execute their nasty plan, when on the day, Ram Rai was in Samadhi (trance). They poured kerosene oil on his body and burnt him alive, and then forcefully cremated him against the will of his wife, Punjab Kaur. Later they also took possession of his property and funds. Ram Rai died on 4 September 1687.

Punjab Kaur sent a SOS message to Guru Gobind Singh, conveying to him the news of the horrific killing of her husband and forcefully taking over centre's funds by Gurbaksh Singh and his gang. She requested for Guru's advice and assistance. Guru Gobind Singh immediately sent her a note of advice through an emissary and himself left for Dehra Dun.

Following Guru Gobind Singh's advice, Punjab Kaur invited all masands for a feast pretending that she was about to officially announce the successor of Ram Rai. She then sent the information of feast's timing and venue to Guru Gobind Singh.

Guru Gobind Singh reached the venue when the feast was at its high point. The miscreant masands were rounded up by Guru Gobind Singh's army personnel and brought before him. Punjab Kaur then pointed out those masands who were responsible for Ram Rai's death and for other wrongs done during over years. The Guru then punished them according to the degree of their crimes. The killers were thrown in the cauldrons of hot oil. Gurbaksh Singh, however escaped and took refuge in Lahore with the Mughal help.



Punjab Kaur, later developed good relationship with Mata Sundri (1685-1747) and Mata Sahib Kaur (1699-1745). She died in 1740.

Punjab Kaur's relationship with Guru Gobind Singh and Mata Sundri and Mata Sahib Kaur.

Ramrai is nephew of Guru Gobind Singh (grandson of Guru Tegh Bahadur's elder brother Baba Gurditta).

Guru Gobind Singh is son of Guru Tegh Bahadur.

Ramrai's father Guru Har Rai and Guru Gobind Singh are first cousins (Cousin brothers).

Thus Guru Gobind Singh was uncle (chacha of Ram Rai).

Thus Punjab Kaur was daughter-in-law of Guru Gobind Singh.

Thus relationship of Punjab Kaur and Mata Sundri was of daughter-in-law and mother-in-law.

Some of us are born with incredible spiritual privilege, but the soul fails when the Creator puts that soul into tests. Those tests of perception come to everyone including prophets and their siblings. Ram Rai was also put to this test. He failed. He chose wealth and riches rather than real happiness and peace of mind.





Aurangzeb: Alamgir

Basic Facts	: Place and year of birth: Dahod (Gujarat), 3 November 1618	
Year of Death	: 3 March 1707	
Age	: 89 years	
Parents	: Shah Jahan, Mumtaz Mahal	
Sibling	: (Brothers) Dara Shikoh, Shuja, Murad. (Sister) Jahanara	
Wife	: Dilras Banu Begum	
Concubines (courtesans)	: Hira Bai, Udaipuri Bai	
Children	: Three sons. Eldest – Muzzam (known as Bahadur Shah)	
Ruled as Emperor of India	: 50 years, 1658 (Age 40) – 1707 (Age 89)	
Appointments during the rule of his father Shah Jahan	: <ul style="list-style-type: none">• Viceroy of Deccan 1636• Governor of Gujarat• Governor of Balk 1647• Governor of Multan and Sind• Viceroy of Deccan	

A. WAR OF SUCCESSION:

In history there is no mention of Mughal tradition of passing of rule, upon an emperor's death, to his eldest son. Instead, what happened, in history, was that sons overthrew their fathers and for brothers to wage war to the death among themselves.

The four sons of Shah Jahan had experience of governing states as they all had held governorships during their father, Shah Jahan's, reign. The emperor favoured the eldest son, Dara Shikoh. This had caused resentment among the younger three

Shah Jahan became ill with some strange illness in 1657 and moved to the newly built city of Shahjahanabad, in Old Delhi. He made it known that he wanted Dara Shikoh to succeed him. Aurangzeb, third in line, had his own plans. He watched the activities of his three brothers and then mercilessly executed them one by one.

Elder brother, Shah Shuja, who had declared himself emperor in Bengal began to annex more territory. Aurangzeb marched from Punjab and engaged with Shah Shuja in the Battle of Khajwa, where Shah Shuja's army and his chain-mail armoured war elephants were routed by the Aurangzeb's forces. Shah Shuja then fled to Arakan (in present-day Myanmar), where he was executed by the local rulers.

Youngest brother, Murad was arrested and imprisoned at Gwalior Fort. Later he was executed on 4 December 1661.

Now was the turn of the eldest brother Dara Shikoh, Aurangzeb pursued him, chasing him across the north-western bounds of the empire. Unfortunately, he was betrayed by his own generals, arrested, humiliated and executed on 10th August 1659. His head was sent to Shah Jahan to inflict more pain to the dying former emperor. Shah Jahan died in captivity on 30th January 1666. He was in captivity for 8 years.

B. AURANGZEB'S RULE AND THE SIKH MOVEMENT

Aurangzeb became emperor in 1658 at the age of 40, at that time the Guru of the Sikhs was Guru Har Rai (28 years old at that time) [Guru Har Rai became Guru at the age of 14 and left this world in the age of 31]

During his reign, Aurangzeb had invited the Sikh Gurus to come to Delhi to meet him. The dates of these meeting were as following:

- **1661** : Guru Har Rai [Guru Ji did not go, but sent his son Ramrai to represent him. **He did not meet Aurangzeb**
- **1664** : Guru Harkrishen [He was in Delhi for about 3 months and stayed in Raja Jai Singh's house as his guest. Guru Ji left this mortal world on 30th March 1664, **He did not meet Aurangzeb**]
- **1675** : Guru Tegh Bahadur [He was in Delhi from July-November 1675 and had many meetings with Aurangzeb]

- **1706 (October)** : Guru Gobind Singh left Damdama Sahib to meet Aurangzeb in Deccan. He was at Bhagur when he got the news of the death of Aurangzeb. He turned back towards Delhi, **He did not meet Aurangzeb**. Though later he met his son Bahadar Shah, who succeeded his father and was coronated as the Emperor of India.

C. MUGHAL EMPERORS AND SIKH GURUS

1. **Babar** met Guru Nanak in Eminabad
2. **Hamayun** met Guru Angad at Khadur Sahib
3. **Akbar** met Guru Amardas in Goindval, Guru Ramdas (Bhai Jetha) in Lahore and Guru Arjan in Goindval/Amritsar
4. **Jahangir** did not meet any Sikh Guru, though signed the death warrants of Guru Arjan
5. **Shah Jahan** did not meet any Sikh Guru, though ordered to wage war against Guru Hargobind.
6. Aurangzeb invited Guru Har Rai to come and see him in Delhi. The Guru, himself, did not go, but sent his elder son Ramrai.
7. **Aurangzeb** invited Guru Harkrishen to come and see him in Delhi. He did go to Delhi but stayed with Raja Jai Singh as his guest. He did not meet Aurangzeb.
8. **Aurangzeb** had many meetings with Guru Tegh Bahadur, then he signed the warrants of Guru's execution.
9. **Aurangzeb** showed willingness to meet Guru Gobind Singh after reading his letter called 'Zafarnama', but died before meeting the Guru.
10. The death of all four sons of Guru Gobind Singh [Baba Ajit Singh, Baba Jujhar Singh, Baba Fateh Singh and Baba Zorawar Singh], his mother Mata Gujri and many thousand Sikhs was during the reign of Aurangzeb and for that he was directly responsible.





A Few Important Sikhs of Guru Har Rai's Period

BHAI GONDA

Bhai Gonda was a very pious man. He was very dear to Guru Har Rai. Once Guru Ji called him and asked him to go to Kabul and establish a missionary post over there.

On arriving in Kabul he called all believers and with their help built first Gurdwara in Kabul.

One day while Bhai Gonda was doing his Nit Nem, in his trance he clung to Guru Har Rai's feet. Back in Kiratpur, Guru Har Rai refused to get up and go for mid-day meals, unless Bhai Gonda, in Kabul, completes his Nitnem and leaves his feet. It was only when Bhai Gonda awoke from his trance that Guru went for his meals.

BHAGAT BHAGWAN AND BHAI FERU

Bhagat Bhagwan and Bhai Feru, two devotees of the Guru, worked very hard in spreading the teachings of the Sikh Gurus. Bhagat Bhagwan established 360 centers in and around Gaya and Patna. Bhai Feru was sent to southern Punjab to establish Sikh Centres over there. Both of them also reorganised the tradition of langar over there.

BIBI RUP KAUR

Some scholars believe that Rup Kaur was an adopted daughter of Guru Har Rai, while according to Bhatt Vahis she was Guru Har Rai's real daughter born to Mata Sulakhani, on 8 April 1649. She was married to Bhai Khem Karan, of Sialkot, at the age of 13 on 3 December 1662. She gave birth to a son, Amar Singh.

In Kiratpur, where she settled after marriage, some of her relics are preserved in her residential place now called Gurdwara Manji Sahib.

BHAI BIDI CHAND SOSAN

Village Sosan is near Droli, Bhai Bidi Chand belonged to this village. Every year he went to Jwalamukhi with his friends. According to one belief, once when he was going to his pilgrimage, he broke his journey at Kiratpur. Here, one night, in his dream, he saw goddess Jwalamukhi cleaning the courtyard of Guru Har Rai. Since then, he stayed at Kiratpur and spent his life in the service of the Guru.

During ancient times when demons harassed the gods, Vishnu led the gods to destroy the demons. They focused their strengths and huge flames rose from the ground. From that fire, a young girl was born. She is regarded as Adishakti. Her name was Sati.

She grew up, as a daughter in the household of Prajapati Daksha and later married Shiva against the wishes of her father.

Once Daksha organised a grand Yajna and invited all gods, except Shiva. However, on the insistence of Sati Shiva came to participate in the Yajna with her. Seeing Shiva in the Yajna, Daksha hurled abuses on him and insulted him. Sati could not accept the insult of Shiva and threw herself in the fire of Yajuna and burnt herself alive. When Shiva saw his wife's horrific death his rage knew no bounds. He held her body in his arms and began circling the three worlds in rage, The whole universe trembled. All gods appealed to Vishnu for help. Vishnu released his Sudarshan Chakra (Divine Weapon) which cut Sati's body into 51 pieces. At all places where these pieces fell 'shaktipeeths' (Temples) were established. Where her tongue fell temple Jawalamukhi was constructed. Here, the goddess is manifest as tiny flames that burn flawless blue, through fissures, in the age-old rock.

BHAI POONGAR (HONEST LIVING)

Bhai Poongar was an example of honesty, morality and goodness. He was told that there was treasure hidden underneath his fields, but he never bothered to unearth that. Once a sadhu stayed at Bhai Poongar's house and pleased with his hospitality he gave him a magic stone whose touch could turn iron into gold. Bhai Poongar safely wrapped the stone in a clean piece of cloth and put it in a safe place. The sadhu came back after a year and asked about the magic stone and if Bhai Poongar had used it. Bhai Poongar pointed towards a tin box in which he had put the stone, it was lying there unused. The sadhu was surprised at the simplicity of Bhai Poongar and asked, why had he not used it? Bhai Poongar, wiping sweat from his forehead said that he was a true Sikh of the Guru and believed in honest living and hardwork.

BHAI KALA DULET (SOCIAL HELP)

Bhai Kala Dulet was responsible to look after the farms attached to the Guru's household. Once, at the times of famine in certain parts of Punjab, Guru Har Rai asked Bhai Kala to go to village Kalyan Pur and collect a part of produce as farm

rent. Bhai Kala, though, did collect the produce, thus obeying Guru's command, but distributed it back to the farmers, an act of compassion, and returned to the Guru empty handed. On enquiry he told the Guru the plight of the Kalyanpur farmers and the need to help them and their hungry children. Guru Har Rai was very pleased with the kind action of Bhai Kala.

A DEVOTEE: (HYMNS AND THEIR MEANING)

Once, during katha (discourse), one attendee asked the Guru, whether there was any point in reciting hymns without understanding their meaning. The Guru said: "Yes, whether you understand their meaning or not, the power of hymns bears the path of salvation as perfume persists even in the broken pieces of vase which has been shattered."





Achievements and Influences of Guru Har Rai

The major achievements of Guru Har Rai's period are as follows:

- He popularised public singing and scripture recital traditions in Sikhism, started by his grandfather Guru Hargobind.
- He also made discourse style recitals (Katha) compulsory alongwith traditional singing of shabads.
- Akhand kirtan (continuous recital of shabads) and collective folk singing of shabads was introduced by the Guru. This made recital of kirtan more popular than recital by only a group of, normally, three.
- The Guru sacked many old masands who were not loyal to the Sikh cause and appointed a few new personnel, who had proved their loyalty and trustworthiness elsewhere. A few names are: Bhai Jodha, Bhai Gonda, Bhai Natha, Bhai Pheru and Bhai Bhagat.





Hymns

There is a mention in certain old reference books that in one Bir (copy), which was at Kiratpur, there were sloaks attributed to Guru Har Rai as Mehla Satvaan (VII), others say, it was composed by Meharban and not by Guru Har Rai, and deceitfully entered in the text.

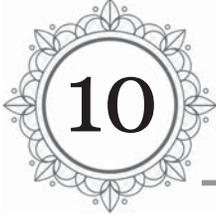
Guru Har Rai was Guru Hargobind's favourite grandchild, and he had been given the name of Har Rai by Guru Hargobind himself. There is a story in the old texts, that one day, when Har Rai was returning home after his riding exercise, he saw Guru Hargobind sitting in the garden.

He at once got off his horse to go and pay homage to his grandfather. In this hurry, his robe was caught in a bush and a few newly blossomed flowers were broken from their stems and fell on the ground. This pained Har Rai's heart. He sat down on the spot and wept bitterly. Guru Hargobind came and consoled him. He advised him: "Wear your robe by all means, but be careful as you walk. It befits God's servants to be tender to all things."

Though he did not compose any hymns of his own, but quoted those of his predecessors in his discourses. He often repeated to his followers the following verses of Bhai Gurdas (XXVIII. 15);

"A true Sikh rises before the night ends, And turns his thoughts to God's Name, to charity and to holy bathing. He speaks humbly and humbly he walks, He wishes everyone well and he is joyed to give away gifts by his hand. He sleeps but little, And little does he eat and talk. Thus he receives the Guru's true instruction. He lives by the labour of his hands and he does good deeds. However eminent he might become, He demonstrates not himself".





Signets of Guru Har Rai

- Born 1630
- Became Guru in 1644 (age 14 years)
- Left for heavenly abode 1663 (age 31 years, at Kiratpur)
- Hymns in Guru Granth Sahib: (None)
- Important related Gurdwaras: 16
- Youngest grandson of Guru Hargobind
- Born in Kiratpur
- Lived first in Kiratpur, then Nahan and then Kiratpur
- Married
- Children: 2 sons and one daughter
- Organised free clinics for the poor people and animals and birds.
- First Nishan is in a handwritten Bir compiled in 1659 and preserved in Gurdwara Ram Rai in Dehra Dun (in GB Singh's collection) and
- The second Nishan is also in the same handwritten Bir compiled in 1659 and preserved in Gurdwara Ram Rai in Dehra Dun (in GB Singh's collection).

(This Bir is supposed to be the Bir which Ram Rai took with him when he went to the court of Aurangzeb, in 1661. Ram Rai was then only 15 years old)

- The third Nishan is in a Bir referred as 'Bir of Painsa Sahib—Rawalpindi' (in GB Singh's collection)
- Comparisons of the Nishans reveal that the three Nishan are of the same writer.

The locations of the Nishans, found so far, is as follows:

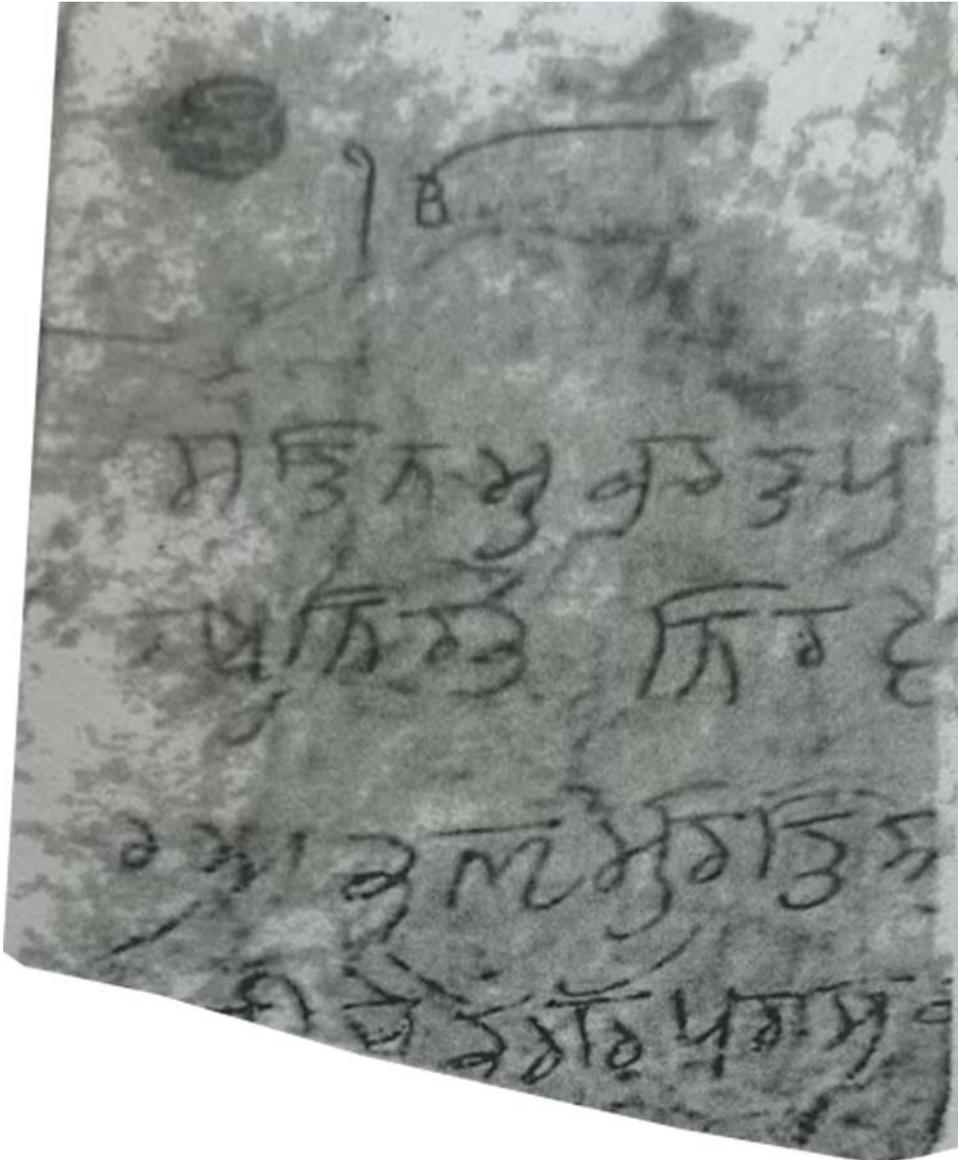
1. Bir preserved in Gurdwara Ram Rai, Dehra Dun, two Nishans.
2. The Painsa Sahib Vali Bir (GB Singh's collection) two Nishans.

Observations:

1. In the first signet there are hardly use of symbol vowels.
2. In the second signet the words 'Sat Gurprasad's have been used instead of 'Gurprasad'.



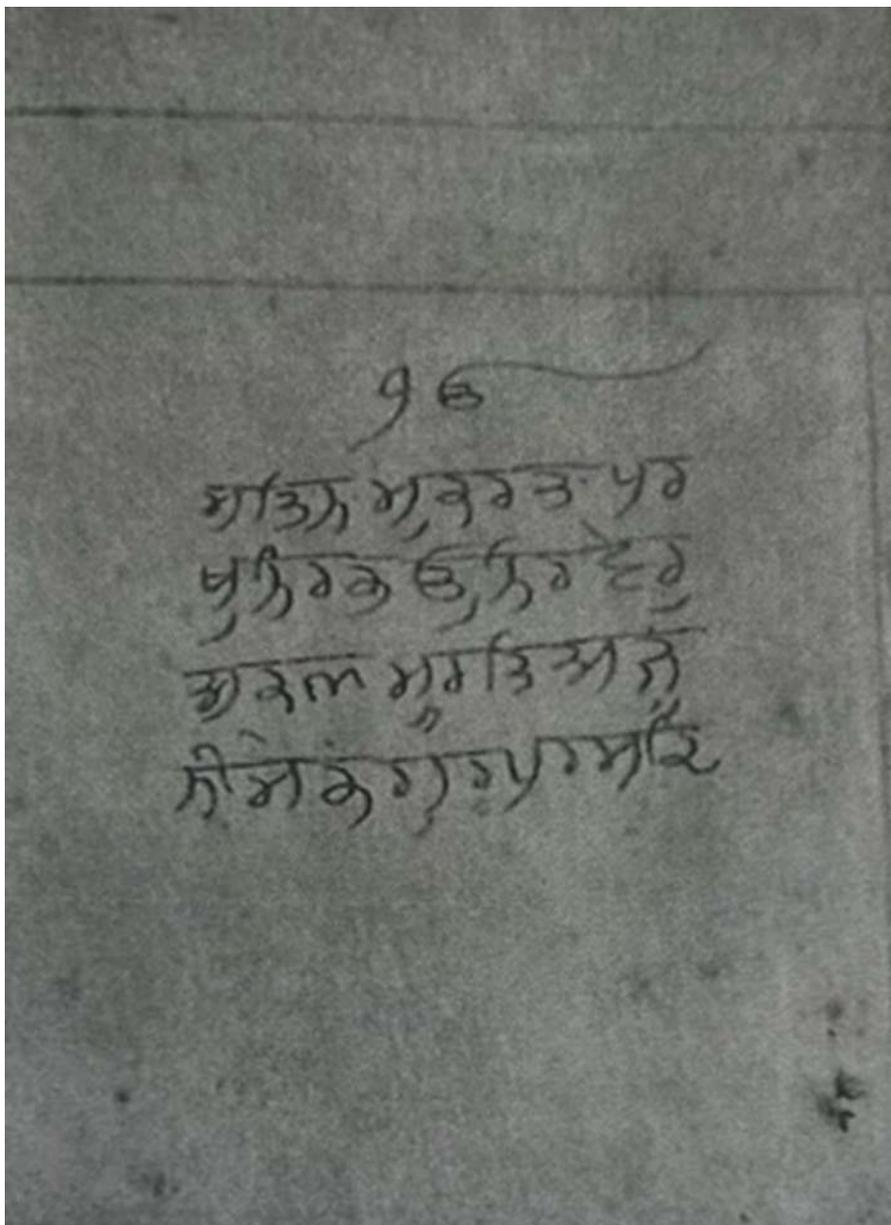
ਨੀਸਾਣ ਪਾਤਸ਼ਾਹੀ ੭
(ਸ੍ਰੀ ਗੁਰੂ ਹਰਿ ਰਾਇ ਜੀ)



ਧਰਮਸ਼ਾਲਾ ਭਾਈ ਪੈਂਦਾ ਸਾਹਿਬ (ਰਾਵਲਪਿੰਡੀ) ਵਾਲੀ ਸ੍ਰੀ ਆਦਿ ਗ੍ਰੰਥ ਜੀ ਦੀ ਬੀੜ ਵਿੱਚੋਂ

Nishan Guru Har Rai – The Mool Mantra
[From the Bir Bhai Pinda Sahib (Rawalpindi)]

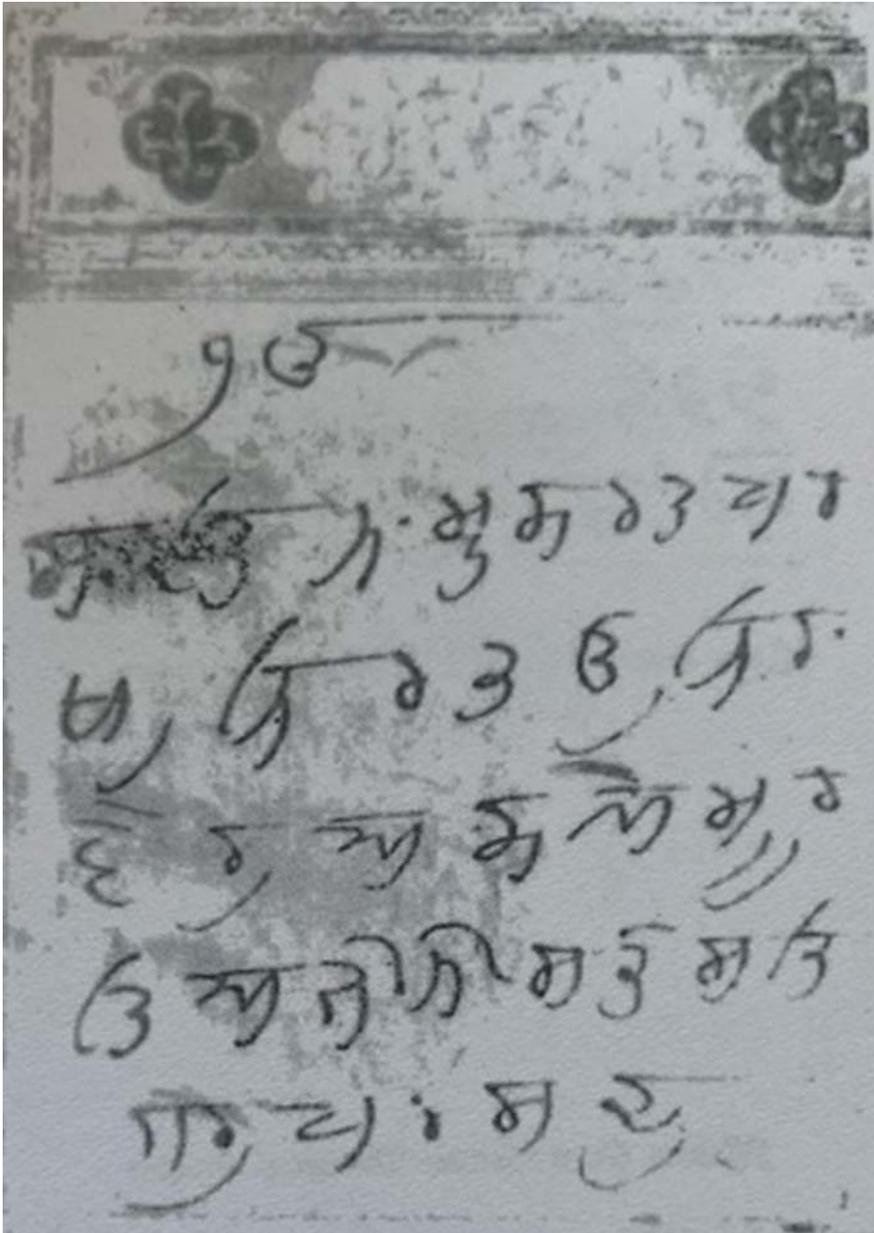
ਨੀਸਾਣ ਪਾਤਸ਼ਾਹੀ ੭
(ਸ੍ਰੀ ਗੁਰੂ ਹਰਿ ਰਾਇ ਜੀ)



ਧਰਮਸ਼ਾਲਾ ਭਾਈ ਪੈਂਦਾ ਸਾਹਿਬ (ਰਾਵਲਪਿੰਡੀ) ਵਾਲੀ ਸ੍ਰੀ ਆਦਿ ਗ੍ਰੰਥ ਜੀ ਦੀ ਬੀੜ ਵਿੱਚੋਂ

Nishan Guru Har Rai – The Mool Mantra
[From the Bir Bhai Painsa Sahib (Rawalpindi)]

ਨੀਸਾਣ ਪਾਤਸ਼ਾਹੀ ੭
(ਸ੍ਰੀ ਗੁਰੂ ਹਰਿ ਰਾਇ ਜੀ)



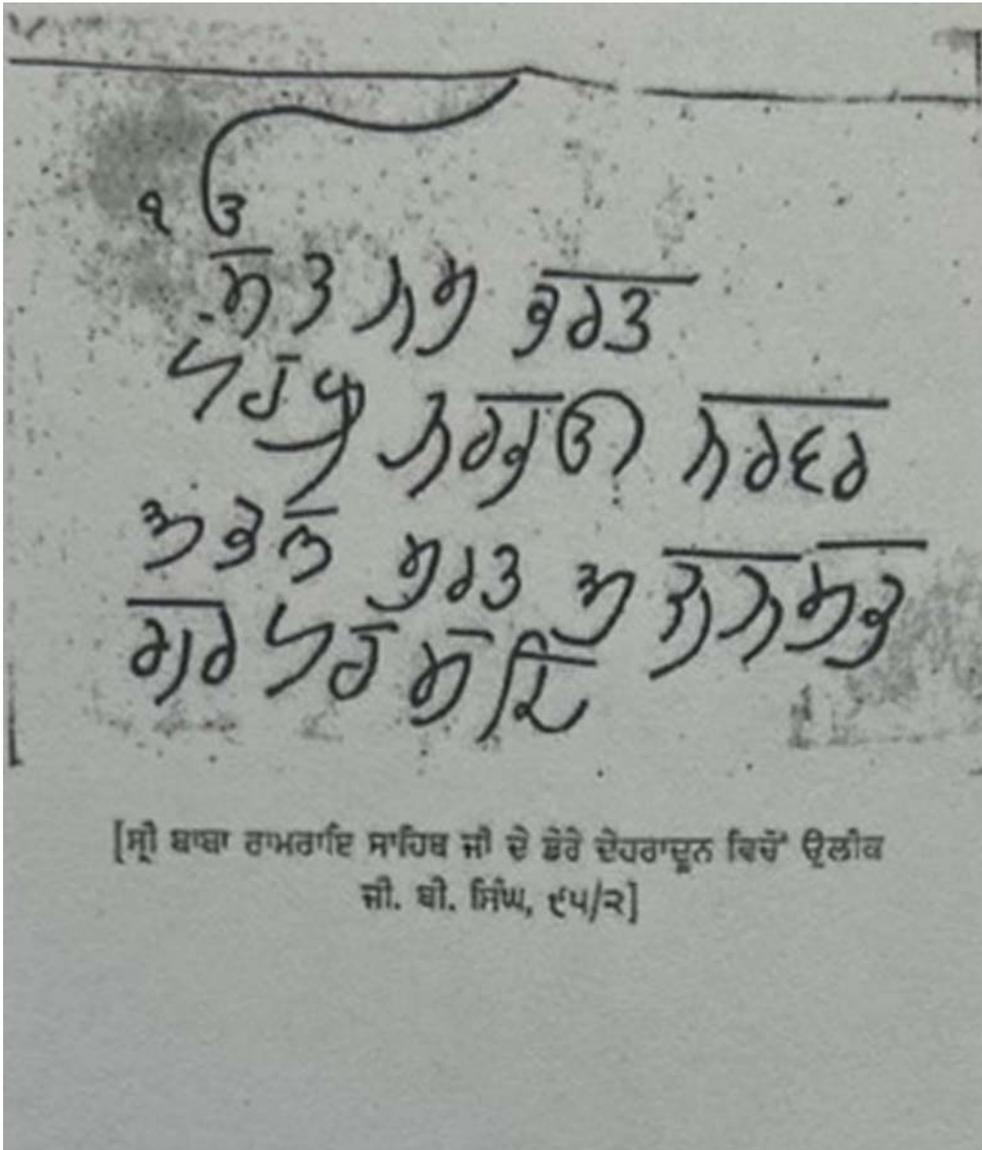
ਦੇਹਰਾਦੂਨ ਵਾਲੀ ਸੰਮਤ ੧੭੧੬ ਦੀ ਸ੍ਰੀ ਆਦਿ ਗ੍ਰੰਥ ਜੀ ਦੀ ਬੀੜ ਵਿੱਚੋਂ

Nishan Guru Har Rai – The Mool Mantra

(From the Bir compiled in 1659, and preserved in Gurdwara Ram Rai, Dehra Dun)

ਨੀਸਾਣ ਪਾਤਸ਼ਾਹੀ ੭
(ਸ੍ਰੀ ਗੁਰੂ ਹਰਿ ਰਾਇ ਜੀ)

ਸੰਮਤ ੧੭੧੬ ਬਿ. (ਸੰਨ ੧੬੫੯ ਈ.) ਵਿੱਚ ਲਿਖੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚ



(ਸ੍ਰੀ ਬਾਬਾ ਰਾਮ ਰਾਇ ਸਾਹਿਬ ਜੀ ਦੇ ਡੇਰੇ ਦੇਹਰਾਦੂਨ ਵਿਚੋਂ ਉਲੀਕ ਜੀ.ਬੀ. ਸਿੰਘ, ੯੨/੨)

Nishan Guru Har Rai – The Mool Mantra

(From the Bir compiled in 1659, and preserved in Gurdwara Ram Rai, Dehra Dun)

Index

A

Adi Granth, 18, 78
Akbar, 84
Amritsar, 44, 60, 65, 84
Ananti, Mata, 11
Ani Rai, 80
Atal Rai, 80
Aurangzeb, 74-78, 82-84, 90
Ayurvedic, 73

B

Babak, 9, 18, 26, 29, 33
Babar, 84
Baddi Lahli, 21
Bahbal, 35
Bakala, 54
Beas, 19, 44
Bhadaur, 39
Bhagat Bhagwan, 18, 85
Bhhat Vahis, 12
Bhungani Sahib, 23
Bidi Chand Sosan, Bhai, 86

C

Chand Kaur, 13
Chautra Sahib, 24, 26

D

Dalla, 28, 29
Dara Shikoh, 73, 74, 76, 77, 82, 83
Dehra Dun, 78-80, 90, 91, 94, 95
Dhirmal, 52, 80
Doaba, 17, 18, 19, 50
Droli, 32, 86

F

Faisalabad, 44
Feru, Bhai, 85

G

Gahil, 38
Gar-Shankar, 21
Gobind Singh, Guru, 34, 75, 78-81, 84
Goindval, 58, 84
Gonda, Bhai, 85, 88
Gopal Singh, Dr., 12
Gujarat, 44, 82
Gujranwala, 44
Gurbaksh Singh, 79, 80
Gurdaspur, 44
Gurditta, Baba, 11, 80, 81
Gurpranalties, 12, 13

H

Hamayun, 84
 Hargobind, Guru, 60, 74, 80, 84, 88-90
 Haria Velan, 21
 Harkrishen, Guru, 12, 13, 77, 80, 83, 84
 Hoshiarpur, 19, 21

I

Islam, 74, 77, 78

J

Jahangir, 84
 Jammu, 71
 Janto, Bhai, 51
 Jaspal, 44, 46
 Jhelum, 44
 Jito, Mata, 80

K

Kakru ka Anmb, 42
 Kala Dulet, Bhai, 86
 Kangar-Lakhi, 34
 Kapurthala, 19, 28, 50
 Kartarpur, 26, 51, 52
 Kasauli, 16
 Kashmir, 71
 Kesar Singh Chibber, 12
 Khadur Sahib, 56, 84
 Kiratpur, 10, 11, 13, 16, 19, 77, 80, 85, 86,
 89, 90
 Kot Kalyani, 13
 Krishan Kaur, 12, 77

L

Ladiki, 12, 13
 Lahore, 44, 60, 62, 65, 80, 84

M

Majha, 19, 44
 Malwa, 17, 18, 19
 Mecca, 77
 Mehima Prakash, 12
 Mehraj, 36
 Multan, 74, 86
 Muslims, 75, 77, 78

N

Nahan, 13, 16, 76, 90
 Nakodar, 29
 Nanak, Guru, 17, 23, 64, 78, 84
 Nankana Sahib, 64
 Nihal Kaur, Mata, 11
 Nur Mahal, 29, 30

P

Pahoa Sahib, 40
 Pakistan, 18, 44
 Pathankot, 44
 Phagwara, 50, 51
 Plahi, 47
 Poongar, Bhai, 86
 Prem Kaur, 13
 Puandra Sahib, 30
 Punjab Kaur, 77, 79, 80, 81

R

Ram Kaur, 12, 13

Ram Rai, 13, 77, 78-81, 90-91, 94-95
Ranjit Singh, Maharaja, 44
Roop Kaur, 12, 13, 14
Ropar, 19, 21
Rupnagar, 19

S

Sahib Kaur, Mata, 80, 81
Sahiwal, 44
Sakhis, 13, 14
Samadhi, 80
Santokh Singh, Kavi, 12
Sarup Das Bhalla, 12
Shah Jehan, 77
Shah Shuja, 83
Sialkot, 44, 67
Statements, 13, 14
Sulakhni, Mata, 12, 13, 77

Sundri, Mata, 80, 81
Suraj Mal, 80

T

Takhtupura, 37
Tarn Taran, 44
Tegh Bahadur, Guru, 34, 54, 60, 80-81, 83-84
Thanesar, 41
Toki, 12

V

Viro, Bibi, 80

Z

Zira, 33